

CHURCH MANAGEMENT

A Journal of Parish Administration

This Issue ' ' ' Special Men's Work
Number



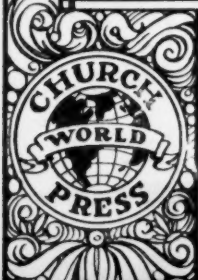
Organizing for Men's Work . . .
—H. L. Williams

Advertising the Small Town and Country
Church . . . —Harry A. Cochran

And the Stranger Within Thy Gates . . .
—Ralph Stooddy

WASHINGTON AND LINCOLN BIRTHDAYS
ILLUSTRATIVE DIAMONDS . VITAL NEWS
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FEBRUARY, 1926 . . . Vol. II No. 5



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Cleveland

Easter



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VOLUME 2
NUMBER 5

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FEBRUARY
1926

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The Editor's Drawer

I suppose that the test of any publication is that the last analysis rests with the readers. Is it read? Does it stimulate thought? The publishers of Church Management tell me that they have been amazed by the hundreds of letters which have come to them by readers who have found it invaluable to them in their parish work.

Contributors are also hearing from the readers. Ministers of today are alive to suggestions which help them. The latest evidence I have of this is in a mimeographed letter which has just come to me from H. G. Tank who was the author of a little article entitled "Plans for Financing a New Church." So many queries reached him as a result of this article that he is replying by the mimeographed communication. In explaining the plan used by his church he writes:

"There are no forms available now, the few extra copies of certificate and subscription blanks which were available, were not sufficient to care for the immediate demands."

This information should prove interesting to readers and advertisers.

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William H. Leach—Editor-in-Chief

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Edward E. Buckow—Business Manager

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"What you doing now, Bill?"
 "I'm plant manager for old Skidrox."
 "Plant manager! What do you have to do?"
 "Water the geraniums."—Life.

She (making conversation)—"Dad bought a Rubens when we were in Europe last year."

He (interested at last)—"Really! How charming! What horsepower?"—Banter.

The Fun is in the Fact

The Society for Pure English offers this dialogue as a warning against the careless use of prepositions:

Sick child: "I want to be read to."

Nurse: "What book do you want to be read to out of?"

Sick child: "Robinson Crusoe."

Nurse goes out and returns with The Swiss Family Robinson.

Sick child: "What did you bring me that book to be read to out of for?"—Christian College.

It's a great magazine—By its suggestions we just raised \$3,700 (Chest of Joash)—putting us out of debt. Also had the greatest Easter service in history of the church. Stidger articles put new "pep" into our monthly letters. It has been a Godsend to me and so to our church.—Rev. George N. Gates, Frankfort, N. Y.

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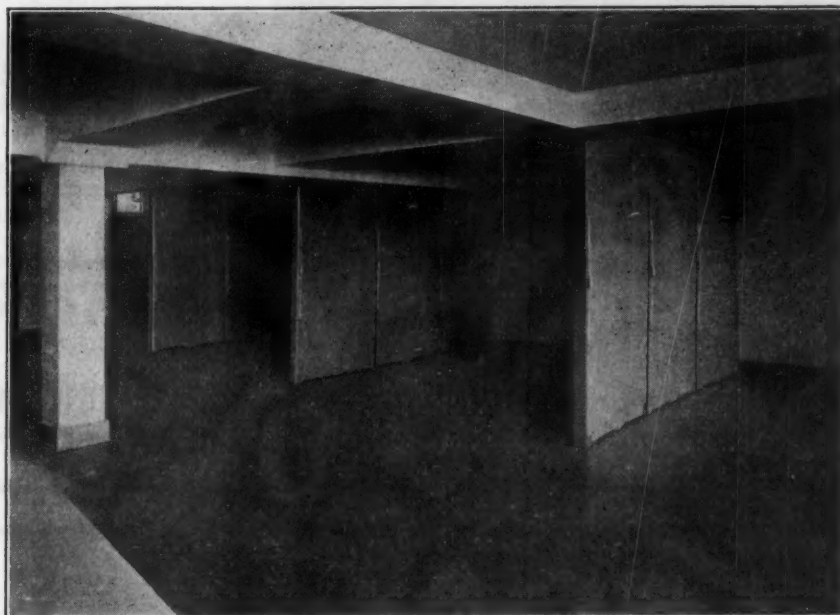
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 Cleveland, Ohio

VOLUME II
NUMBER 5

CHURCH MANAGEMENT

A Journal of Homiletics and Parish Administration

WILLIAM H. LEACH, *Editor*

FEBRUARY
1926

And the Stranger Within Thy Gates

By Rev. Ralph Stoody, St. Johnsbury, Vt.

WHAT shall we do about him? Ignore him? That's the usual procedure. He will be gone tomorrow. He will never settle down in our town, nor join our church, nor become a deacon or a teacher. We can't count on much from him in the way of support, for if we asked him for a pledge he would probably say something about "doing his bit at the home church." Convinced by such selfish reasoning we neglect the spiritually needy commercial traveler and tourist, and give our attention to raising the missionary budget.

But the old commandment seems to imply that we do have some responsibility for the Sabbath day conduct of the "stranger within our gates." Yet, for no other reason than that he is a stranger we ignore him, ordinarily.

The worst of it is that except for brief periods at home the traveling man is always a stranger in somebody-or-other's gates. The towns on his route have, therefore, a better chance at him than the home-town church. When he gets back with the children he thinks he is too busy, using the brief time at his disposal in getting acquainted with the family, to think much about church. He's on a holiday and he wants to enjoy the home he has been thinking and talking about for days.

When this same traveling man is in our town over Sunday he has nothing but a day to kill. He can't do much business, after his correspondence is caught up. He is on the lookout for something to do to help make the time pass pleasantly and profitably. It has been well proved that he is even willing to go to church if given half a chance.

Most churches are near a hotel. The over-Sunday guests ought to be considered as part of the parish. Because they won't be of permanent worth to the church they are disregarded. This is a grave peril in our ecclesiastical

thinking. Does the church exist to be ministered unto or to minister? To touch a man once a month or once a quarter is better than not to touch him at all. A fleeting ministry to him is better than no ministry. Certainly no one would confess that his interest in people is due to what they can do for the church. Leave a big blank space in your constituency list for the Sun-

The author of this interesting article is providing a practical and helpful article dealing with the transients in our parishes over the week end. Every church which has access to local hotels will find these suggestions very much worth while.

day sojourners in your nearest hotel.

Psychologically these folk are about the best prospects that can be found for gospel help.

First, they are freed from the week-end responsibilities of home life. They can come rested to the service,—not flustered and flurried. Second, they are in a receptive and passive mood. The active energies of the high-pressure salesman have been locked up in the sample cases till Monday morning. Sunday is his rest day, and he does what it is difficult for the family man at home to do,—he rests. Third, he is in a tender frame of mind. Being more or less lonely, he makes friends quickly, and goes more than half-way in accepting proffers of hospitality. When the message comes he is in a good mood, for he is thinking of home, and wife and children. At this distance they are probably idealized in his vision of them quite beyond all recognition, but the more he does this the more he responds to the appeal to the better life.

Granted then that it is desirable to get the transient to church, and that he presents an unusually good target for our gospel shafts, we must admit

that the very fact that he is but a one-night guest in town makes him rather elusive quarry. Several helpful methods have been used to capture him.

I

One of the commonest devices to invite the attention of hotel guests to the churches is a framed placard of a single church, or cooperating churches, hung in the lobby. This is good, of course, but there are several things to guard against.

In the first place, such posters are often ugly. Evidence of the wrong kind of economy is shown in their make-up, or they appear to be the work of some inartistic person, who, perhaps, has done his unhappy best. Such posters fail first, because the landlord will not give them a

place of prominence in a tasteful lobby, since they are not designed nor framed to accord with the rest of the decorative features, and, second, because when hung they repel rather than attract guests by the inferior appearance.

If you must skimp in your church publicity do it somewhere else than in the framed announcement of your services hung in the hotel lobby. Since beginning this article the writer was handed \$20.00 by a hotel guest who was interested in an effort to raise the amount needed for the winter's coal at the service she attended. She was attracted to Grace Church by a beautiful water-color invitation which has a prominent place because it is an ornament and not a detraction to the hotel lobby.

This particular poster has as its central feature the front window of the church, done in the same colors as when illuminated, and contains the words prominently, in a legible Old English: "To the Stranger within our gates IN HIS NAME Grace Church Extends Her Hospitality."

A second danger in hotel posters, aside from their careless form, is that

they are so often put in place and forgotten. In my past two parishes I discovered in hotels posters that had been placed there long before my predecessor's arrival and containing hours of service that had been changed and the announcement of organization meetings which had been entirely discontinued. On one occasion I was met at the parsonage door by a salesman who addressed me as "Mr. Black." Mr. Black left the parish eleven years before. He had seen what he thought to be my name on the hotel announcement. About then I awoke. The notice had been pushed back into the corner of the writing room, and I had never observed it.

II

Another method of invitation frequently used is that of placing calendars for the coming services on the desks and tables in the parlors and writing rooms. A small sticker, printed on gum-backed paper, in an attractive color, pasted on these calendars, would make the invitation implied by the calendar quite unmistakable. After a word of invitation, in order to avoid offense to those of another faith, add the phrase:

"Should you care to worship elsewhere, the hours of worship of any church will gladly be given you by calling telephone 3748-W."

The parsonage number, or the number of any person who would keep convenient a card with this information, could be given. To help the stranger to get to church, even if it is not our church, is a Christlike act.

Some landlords have permitted the distribution of calendars to guests as they come down to breakfast, and others have even allowed one to be placed on each table with the menu on Sunday mornings. Instead of regarding this as advertising, they think of it as an additional courtesy being shown their guests, provided it is done with a finish and éclat consistent with the hotel service.

For churches not using a weekly cal-

endar or news sheet, and for organized classes, a cleverly printed invitation card can be used in the same way, giving directions to the church and hours of service. In indicating the location of the church be specific, giving not merely the street number, but describe how to get there, as you would give verbal directions to a stranger.

III

The most personal, and hence the most satisfactory method, however, is to direct an invitation to each guest in the hotel on Saturday night or early Sunday morning. This can be done from the hotel register. As well as the name of the guest, copy the room number, so that the night bell-hop can leave them under the doors of each room before going off duty.



One church following this plan, used invitations printed on fine linen paper, personally signed by the pastor, or for him. The hotel manager was glad to have this courtesy shown his guests, since it made just one more feature by which the hostelry is pleasantly remembered. The hours of service of the other churches in the community were

included as a footnote, thus avoiding any offense, and being in keeping with our common purpose of filling the pews, regardless of name or sign. The presence of this schedule of all the churches on the printed matter of one has further resulted in many commendations upon the liberality of spirit of this church, and as a result the attendance has been benefited more by the presence of those who do not happen to belong to this denomination than it would if the wording had seemed too selfish.

The expense of this publicity is more than provided for by the financial response on the part of those who accept the invitation, though were there a financial loss, this church will still favor the continuance of the practice. The good done by these evidences of Christian good-will cannot be estimated by the response in numbers. This pastor has received many notes written hastily before departure acknowledging gratefully the invitation, and expressing a prayerful interest in the church which "holds out a hand of welcome to the stranger." Such invitations may be simply seed planting in many cases. We have found them to be in many more cases, however, a very rapid fruit bearing variety.

Are Your People Interested in the Evening Service? Try This?

This idea worked at the Methodist Episcopal Church at McAllen, Texas. When it was put frankly up to the people they decided that they wanted the service.

SHALL WE ABANDON OUR NIGHT SERVICES?

We will vote on this question next Sunday night. Enclosed you will find a ballot. You are requested to vote, but the conditions are as follows: You must be present and vote in person. You must sign your ballot. You must write a reason explaining why you do not favor, or why you do favor the evening services, as the case may be, and your ballot must be placed in the collection plate. The ballots will be my personal property and no one will be allowed to read your written reason explaining your vote. The result will be announced later. Please vote as I want to know your opinion on this vital subject.

BALLOT

QUESTION:

SHALL WE ABANDON OUR NIGHT SERVICES?

No vote counted unless signed and voted in person 7:30 Sunday.

VOTE—YES or NO

Write your reason below. Sign.

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"A STRANGER WITHIN OUR GATES"

GREETING:

Grace Church extends to you the hospitality of her morning service of worship at eleven and the vesper service at seven. The Church School is at ten o'clock.

Should your preference be for a church of another denomination, we append their hours of worship for your convenience.

We invite you to view our beautiful memorial window, "The Annunciation to the Shepherds," which is illuminated several hours each evening. It may be seen from the north side of the St. Johnsbury House.

That your stay in St. Johnsbury may be pleasant and memorable is the unanimous wish of the community, we are sure.

CHRISTIAN SCIENCE

10:45 A. M.

CHURCH OF MESSIAH (UNIVERSALIST)

10:30 A. M.

No Service During August NORTH CONGREGATIONAL

10:30 A. M.

NOTRE DAME (R. C.)

7:30, 9:00, 10:30 A. M.

RALPH STODDY.

SOUTH CONGREGATIONAL

11:00 A. M.

Meeting with North Church during August

S. ALOYSIUS (R. C.)

8:00, 10:00 A. M.

ST. ANDREWS (P. E.)

11:00 A. M.

UNION BAPTIST

11:00 A. M. August
10:30 and 7:00 P. M. September

Organizing For Men's Work

By H. L. Williams

A SURVEY of the men's work in our churches shows that it develops around two different ideas. The first is the Bible Class of which there are many splendid illustrations. The second is the church which has a Men's Club or Brotherhood. There are many varieties of these two ideas, but in the main, all men's work can go into one class or the other.

The Bible classes vary from the small conventional class where a few men seriously enter upon the work and joy of finding out what the Bible is to the great lecture class with its hundreds and sometimes thousands of members. The writer has varying emotions about these classes. If he were pastor of a church he would like the big class with its hundreds. As a man seeking help and understanding, however, he prefers the smaller class where there is a chance for individual instruction. The large lecture classes seem too much like sermons.

One thing we have need of in these days is the chance for self expression. The tendency of having men sit and listen to illustrious speakers is being overdone. In lodge, rotary, church and politics this seems to be the method. Personally I would give a great deal to have a good old fashioned Bible class where one was free to join in the discussions. Perhaps it is because the average man isn't supposed to know much about the Bible that this class is giving way. But when I have listened to some of the leaders of the so called great classes, it has seemed to me that their leaders are not always to be trusted. They are men with a hobby. Their lectures sometimes show lack of reading and an unfamiliarity with the literature regarding the Bible. They are not always safe spiritual teachers. Of course this is not an indictment of these classes, nor of their leaders. It is merely a personal opinion of one who would like to find a helpful Bible class where in a fair and honest way Bible problems can be considered.

In between these two kinds of classes there is the "Forum." This is a discussion class but the subjects are usually broader than the topics in the Bible Class. I will attend such a forum tonight. The subject will be Evolution and the leader will be Clarence Darrow. Questions will be asked, an opportunity for discussion will be given.

The wide use of the Forum method has led to the preparation of texts using the questionnaire method. The Associated Press has issued one dealing with the problem of international relations. A new one now comes to my desk from the Pilgrim Press. These are very worthy attempts to make the discussions constructive as well as furnishing a diverting hour on Sunday. Where such a program is used it is not necessary to seek new speakers for each Sunday. One leader can take the class through the course.

Here is a brief resume of the plans now in operation for men's work. The author discusses the various types of work, pointing out the advantages and dangers of each one. All ministers and leaders of men will find it worth while.

The Brotherhood

The idea back of the Brotherhood or Club is greater than that of the Bible class. The program will be social as well as religious. Probably in the most effective clubs the religious issue has a large place however. There may be an affiliation with the Bible Class. Many times the Sunday class is a branch of the work of the men's club.

A well organized club may well include all of the men's activities in the church, the Bible class, the boys' organizations, and the base ball team. It assumes a fact, that not all of the men will be interested in the Sunday class but that they may be tied up with the church through other activities. From the by-laws of a club which has just undergone reorganization for the greatest efficiency, I find the following committees:

- Membership Committee.
- Religious Work Committee.
- Reception Committee.
- Program Committee.
- Civic Committee.
- Athletic Committee.

The duties of most of these committees will be self evident. The religious committee has charge of the Bible class which meets on Sunday and in addition it cooperates in promoting the midweek service, Sunday services, and any evangelistic program which might be adopted by the church. Under the athletic committee there are sub-committees dealing with the various activ-

ities and the adjustments necessary in the church gymnasium and the bowling alleys. The civic committee was the point of contact between the local church and those civic agencies seeking the support of religious minded folk.

This particular club also went through an experience in its plan of organization which may be helpful to others. As originally organized it had the officers elected from the floor or by ballot with their specific duties. All matters were considered on the floor. As the club grew this plan was not satisfactory.

Too much of the time of the meetings was taken with the details of business. So in reorganization a board of governors was chosen, which in turn selected the officers. This board elected in three year classes not alone gave a permanency to the organization but made it possible to transact many details outside of the monthly meetings. All committees were appointed by the board of governors and it heard all reports, passing them on to the club with recommendations.

My own reaction to all men's work is that each church should have a Department of Men's Work. Under this department such organizations should be promoted as the church feels is worth while and unworthy efforts should be discouraged. Some Brotherhoods practically constitute such a department. But they do it through their efficiency and not by any church fiat. The church which is desirous of starting a men's work would do well to consider starting it right by creating a Department on Men's Work and then plan to promote those agencies which will have specific fields but in total reach every man in the parish.

This recommendation should include in a larger discussion the entire organization of the church on the plan of departments—there are four which will cover them. Why not a department of education; a department of worship; a department of men's work; a department of women's work; all tied up to the central body and replacing the dozen of agencies in every church which are shaping their own programs, often conflicting and exclusive in spirit.

Family Month

January was family month in the Delaware Street Baptist Church, Syracuse. On Jan. 3 a Bible was presented to the largest entire family present at the morning service.

A Publicity Program for the Men's Bible Class

By Ralph V. Gilbert, Independence, Iowa

A CHURCH that does not have a strong men's organization of some kind is seriously handicapped. Whether this is a men's Bible class or a men's club does not greatly matter. The mechanics of the organization depends upon the situation in the local parish.

In presenting plans for applying publicity methods, it is assumed that a church has some sort of men's organization; and that, whatever its name, it meets weekly for Bible study or religious discussion of some kind. It is further assumed that the men's organization in question has a fully rounded out program of activities,—religious, social, inspirational, and practical.

Given a men's Bible class thus fully organized and functioning, the question is: what may be done to enlist the men of the parish and community that have hitherto evinced no interest in the church or its work? Every church, of course, has a small group of loyal, devoted men who will follow the pastor's leadership unhesitatingly. But no pastor should be satisfied with merely enlisting those men. They are a nucleus for a beginning: that is all. The large group of men who have little or no connection with the church must be reached. Fortunately they can be reached if the matter is gone after in the right way.

The Yearly Plan

The first thing to remember is that men's work is seasonal. The men's monthly social and inspirational meetings usually run from September to May inclusive. The attendance in the Bible class, on Sabbaths, will naturally slump during the hot summer months. This matter must be frankly faced. Some Bible classes adjourn their weekly meetings entirely until the autumn. The vacation habit has well nigh become universal, and, except for the small rural church, the summer is a season of suspended activity.

Second, recognizing that men's work is seasonal, the logical thing to do is to adjust your publicity program on this basis. One way in which this may be done will be seen by reviewing the methods employed by the officers of the Men's Main Street Class, of the First Presbyterian Church, Independence, Iowa.

We make three major "drives" for attendance every year. The first is

made sometime in September. The teacher sends a form-letter to every man on the mailing list. This letter calls attention to the fact that the vacation season is past and that the work of the class is beginning in earnest. Without wasting any time on preliminary platitudes, the letter presents the appeal with all the force at the command of the writer. The executive committee of the class has, meanwhile, set a goal for attendance the following Sabbath. About the same day that the letter is mailed (i. e. or the Thursday

The author of "The Church and Printer's Ink" tells us here how publicity may be directed to help your men's class. We find among his advertising many cuts from our own catalogue and these we are reproducing. The Main Street Class is on the job.

or Friday preceding), a picked group of men meet at the manse under the leadership of the membership committee. We have found it very convenient to run cards through the addressograph. In that way we have the name of every member and prospect on a separate card. These cards are then parceled out at that meeting. The man who will see Mr. Jones, gets Mr. Jones' card; the man who will see Mr. Smith, gets Mr. Smith's card. And so on until all the cards are distributed. This personal canvass, in addition to the form-letter, works wonders. The letter helps the canvass; and vice versa.

It so happens that the anniversary of the organization of our class comes the first Sabbath of December. This, then, is the time of our second "drive" for attendance. The same methods are used. Easter Sabbath is the time for the third "drive." This is the easiest of all because everybody comes to church on Easter. On this day, we take the annual photograph of the class, and this is a further inducement. The momentum of the Easter attendance carries us well into the summer.

The September effort starts the work; the December effort continues and conserves it; and the spring effort gives the required momentum for the spring and early summer weeks.

The Follow-Up Plan

So much for the general plan: let us

now discuss the "follow-up" publicity. Let us go back to the September "drive" again. The day of the big attendance, the secretary makes a careful list of every man present. This list, together with a list of the men who have attended during the past year, gives you a hand picked, A1 grade, mailing list. The following Friday we mail to every one on this list a neat white card (sent third class) that has a cut showing two men rowing in a boat. The card has the letter-head of the class and bears this inscription:

LET'S PULL TOGETHER

And make the Men's Main Street Class bigger and better than ever. Set the old alarm clock, and tell your wife to have breakfast early,

And come to Class next Sabbath!

The following Sabbath, the name of every man on the mailing list who failed to attend, is checked carefully. On the Friday following, he is sent a postal card illustrated with a cut which says in compelling words:

We missed YOU
last Sabbath!

This process is repeated every week. No. 3 has a cut of a busy man at his desk, and the words:

TOO BUSY!

Too busy to come to the Men's Main Street Class?

Nonsense!

No one is ever too busy to do things worth while. The Men's Main Street Class is worth while. It is made up of a group of red-blooded men who think for themselves, and who do things that count.

It will pay you to investigate: come next Sabbath at 10:00 A. M.!

No. 4 has a cut of a boy following closely in his father's footsteps, and the words:

FOLLOWING DAD!

That's what your boy is doing. Where are you leading him? What example are you giving him?

Come to the Men's Main Street Class

next Sabbath and you will not need to coax your boy to go to Sabbath School.

"Come Johnny," NOT "Go Johnny," is the way to talk when Sabbath morning comes around. Begin this experiment next Sabbath!

No. 5 has a cut of a man walking toward a church, and the words:

HEADED THE RIGHT WAY!

In 2,000 years of organized Christianity, not a single person can be found who was sorry he went to church or Sabbath School.

Did you ever think of that?

Well, take a few minutes off and think about it NOW. Then make up your mind to attend the Men's Main Street Class NEXT Sabbath, at 10:00 A. M.

This Class does business on "repeat orders"; we guarantee your money back if not satisfied!

No. 6 has a cut of an automobile heading for a church, and the words:

STEP ON THE STARTER

And steer your car to the Men's Main Street Class NEXT SABBATH, at 10:00 A. M.

Train up a car in the way it should go, and when it is an old model it will still bring you to Sabbath School and church!

Start the old bus next Sabbath and bring the whole family along!

No. 7 is the same as No. 2, except that it is printed on a card, instead of a postal, and has the added words:

WE MISSED YOU LAST SABBATH

In fact you have been absent for several Sabbaths.

Don't let it happen again!

We will look for you NEXT SABBATH!

(See illustration.)

Some Observations

(1) We believe that a neat white card, about 6x3½, neatly printed on good white stock, and sent third class, is vastly more effective than a postal. All these "follow-up" cards have a uniform letter-head.

(2) It takes pains to work this system correctly. Mr. A, for instance, may be present for five consecutive Sabbaths. He then misses a day. He is promptly mailed No. 2. In the meanwhile, Mr. B may have missed six weeks, and he is mailed, at the same time, No. 6. The secret of it all is that individual attention is paid to every name.

(3) The cost of cuts to illustrate such cards is small. And the best part of it is that, having the cuts, new variations can be worked out with them every year. The cost is further reduced if the whole series can be planned and printed at once.

(4) One thing that makes such a system so effective is that it is cumulative. A man who rarely attends the class, and yet gets a mailed reminder like this, week after week, for months, and always different, is bound to feel the "pull" of it, for careful "follow-up" work of this kind is practically a new thing. He decides then and there that a church organization that can evolve a system like this is worth looking into.

(5) This series, it will be noted, lasts from September until December, the anniversary month. This is the time of the second drive for attendance. The Friday before, another card

THE MEN'S MAIN STREET CLASS FIRST PRESBYTERIAN CHURCH Independence, Iowa



Third Anniversary Dec. 6!

The Men's Main Street Class
is three years old

Next Sabbath

Let us celebrate the Class "birth-
day" by having a rousing
attendance.

There were 48 men present last year; we can easily triple that Next Sabbath!

WEEKLY MEETING
Sabbath, 10:00 A. M.

MONTHLY MEETING
Third Friday, 7:30 P. M.

THE MEN'S MAIN STREET CLASS First Presbyterian Church Independence, Iowa

TO MEN ONLY:—

FALL IN! FALL IN!! ATTENTION!!!

Those of you who have been in the army know what that means. It means that play-time is past and it is time to "snap into line"!

That's what we are going to do NEXT SABBATH, at 10:00 A. M.! You men who have been in the Class before know what that means. And I haven't the least bit of doubt but that you will be there.

And to those men who have never attended Class—and the number is getting smaller every week!—I want to say, "Here's your chance; don't put it off any longer; follow the crowd, and come to Class next Sabbath!"

We do not need to spend any time talking about the Men's Main Street Class. It is the largest men's class in Iowa. It is getting bigger and better all the time. In other words, it's a "sure thing."

Mr. Man, if you have never been in this Class you owe it to yourself to come—NEXT SABBATH. You have been hearing about it for almost two years. But you will get the surprise of your life if you really attend!

Oh, I know all the arguments; and they aren't worth a row of rusty pins! You have not attended a Bible class since you were a boy? Well, there will be about a hundred others like you there next Sabbath. You don't know much about the Bible? Well, you are going to have a lot of company next Sabbath.

All these men who never attended Sabbath School before, who don't know much about the Bible,—all these men are coming to the Class week after week! Does that mean anything to you?

THERE MUST BE A REASON!

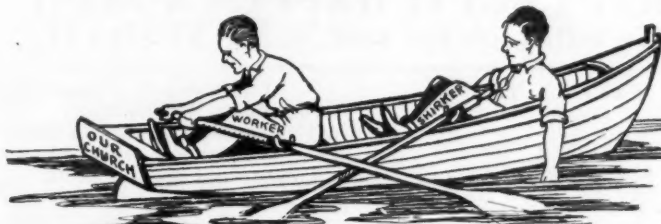
If you think a bunch of men are going to come to a Bible class week after week, and month after month, just for fun or to please somebody, you are most mightily mistaken! No sir-ee!

There IS a reason. And you can find it out only by coming yourself. I am going to expect you, along with a hundred and forty-nine others.

Cordially yours,
RALPH V. GILBERT,
Teacher.

150 Men Out Next Sabbath!

THE MEN'S MAIN STREET CLASS FIRST PRESBYTERIAN CHURCH Independence, Iowa



Let's Pull Together

And make the Men's Main Street Class bigger and better than ever. Set the old alarm clock, and tell your wife to have breakfast early,

And Come To Class Next Sabbath!

is sent out, having a cut of a town crier and the words "Hear Ye"; the legend that accompanies it reads like this:

THIRD ANNIVERSARY, DEC. 6!
The Men's Main Street Class is three years old

Next Sabbath
Let us celebrate the Class "birthday" by having a rousing attendance.

There were 48 men present last year; we can easily triple that next Sabbath!

(See illustration.)
Results

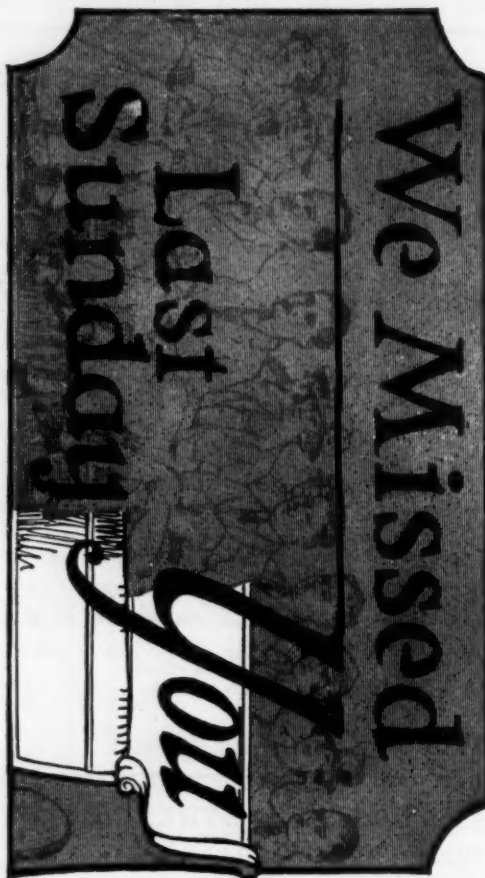
The proof of the pudding continues

to be the eating. The class has had a continual and healthy growth ever since its organization. The average attendance for the year 1924-25 was 34% larger than for the year 1923-24. The average attendance for any month has shown an increase over the average attendance for the corresponding month a year ago. In other words, there has been no slump, no reaction. In the words of Mr. Walter Irving Clarke, publicity director of the Presbyterian Church, U. S. A., "Patient, persistent publicity pays!"

THE MEN'S MAIN STREET CLASS

FIRST PRESBYTERIAN CHURCH
Independence, Iowa

In Fact You Have Been Absent For Several Sundays



DON'T LET IT HAPPEN AGAIN!
We will look for you NEXT SUNDAY!

WHAT MAKES A TRAMP

"Margot Asquith tells how she once met a tramp and asked him how he decided which way he would tramp, and his answer was, 'I always turn my back to the wind.' That was what made him a tramp. He never had had the courage to breast the wind and go courageously on in its teeth, or he would have ceased to be a tramp and have become a man. Alas, many people with plenty of money in their pocket are only tramps who always turn their backs to the wind and thus lose the real joy and achievement of life."—L. A. Banks in "Christ's Soul-Searching Parables."

I Remember, I Remember

I remember, I remember,
The house where I was born,
The little window where the sun
Came peeping in at morn;
He never came a wink too soon,
Nor brought too long a day.
But now, I often wish the night
Had born my breath away!

I remember, I remember
The fir trees dark and high;
I used to think their slender tops
Were close against the sky:
It was a childish ignorance,
But now 'tis little joy
To know I'm farther off from heav'n
Than when I was a boy.

—Thomas Hood.

Observing the Bible Anniversary

Here is a timely, significant program which many churches will do well to emulate. Four hundred years have passed since the publication of the translation of William Tyndale. The Poynette, Wisconsin, Methodist church capitalized the anniversary to give much needed instruction in the Bible. Here is the announcement of services for the month of January.

YOU ARE INVITED TO GO TO CHURCH

Attend

OUR JANUARY SERVICES

"Well Worth Your While"

The Four Hundredth Anniversary of the Publication of William Tyndale's Translation of the New Testament from the original Greek into the English Language, 1525-1925.

4 Sermons on "The Word"

2 Biblical Contests

2 Great Lectures

Educational
Spiritual

Inspiring
Uplifting

December 27

A. M.—Why I Believe in the Bible.

P. M.—A rehearsal of the life and service of the martyred William Tyndale, the first translator of the New Testament Scriptures into the English language, in 1525.

January 3

A. M.—The Bible a Tried Book.

P. M.—Old Testament Story Telling Contest.

January 10

A. M.—The Imperishableness of the Bible.

P. M.—Lecture, What Every One Knows, Mrs. V. W. Deist, of Madison.

January 17

A. M.—What We Ought To Do With the Bible.

P. M.—New Testament Story Telling Contest.

January 24

A. M.—The Stability of God's People.

P. M.—The Manifestations of God's Love.

January 25

P. M.—Lecture, Getting Along With Folks, Bishop Charles Edward Locke, St. Paul.

POYNETTE METHODIST CHURCH

"The Church With the Lighted Cross"

Calvin J. Graves, Pastor

Great Through Toil

Among the papers of Mr. John Wana-maker after his death was found the following, penciled in his own handwriting:

Aesop—slave.
Homer—beggar.
Demosthenes—son of a cutler.
Luther—son of a miner.
Scotch poet Ferguson—son of a humble laborer.
Burns poet—ploughman.
Ben Johnson—bricklayer.
Arkwright—barber.
Blackstone—son of draper.
Greeley, Dickens, Franklin—printers.
Carlyle—son of stone mason.
Lincoln—rail splitter.
Garfield—canal boy.

The heights by great men reached and kept,

Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night.

—Moody Bible Institute Monthly.

The Responsibility of the Layman

By Richard Braunstein, Highland, N. Y.

THE church has been a glorified ladies' aid society long enough. We are working hard to transform it into a **MEN'S FORWARD MOVEMENT**. The fact of the matter is we have always been sure of the women, but not so sure of the men. What we want and what we need is not a church in which the fair sex holds all the equity but a church in which everybody has sunk a large part of their lives and personalities for the enrichment of the kingdom.

The disciple band was composed of men—the church began with men. There is no reason why virile manhood and red-blooded personnel should not carry on and bring tasks to completion. Spreading the gospel is a man's job calling for robust thinking and sweaty programs for the salvation of not only souls but institutions—the evangelization of business, politics, literature, music and all the relations of life as found in the daily touch and contact. If the message of Jesus is not for all of life, we cannot understand how it can be part of life. Life is a matter of correlations and mergings and it would require mental gymnastics to discern where the religious leaves off and the secular begins or where the religious begins and the secular leaves off.

As soon as we step out of the church building we are taking the things for which the church stands into the market place and social sphere. The ideas and ideals of Christianity are for this, are they not. They are a certain currency worthless until expressed in purchasing power. A bank roll locked up in a bureau drawer is just so much paper. Think what it can do when released. It can buy bread for the hungry, medicine for the sick, knowledge for the unwise, shelter from the storm—meet all physical and mental and spiritual needs. It will meet these needs when in circulation. The gospel is like that. It represents a certain kind of spending and application.

In the present day religion is more than ritual. It is more than form. The service held on Sunday is a preparation for the service done on Monday. At the altar we get strength and inspiration not to mention instruction and equipment for the meeting of the issues and crisis to be met at desk and counter. The layman's opportunity is far from being confined to the boundaries of the church, itself. Indeed one

of the most significant elements in the modern situation is the fact that the majority of men must be sought outside the borders of the church. There have been periods in the history of the church when her sphere of immediate influence was practically co-extensive with the nation. We know this is no longer the case. One consequence of the transformed condition is as important as it is obvious: the work of the kingdom has become more and more dependent upon personal testimony and service.

The times demand men. The church needs the strength and virility of men in its various activities. Here are some plans for putting men to work in the various church agencies.

It is well for us to recognize frankly that, so far as we can see at present, if the majority of men are ever to learn a saving knowledge of Jesus Christ, it must be through the impact of their lives on the lives of individual persons of righteous influence. They do not come to the church to hear the gospel but they will realize its power when it is writ large before their eyes in Christ-like characters. For this particular form of service the layman stands in a unique position. He already enjoys an established contact with the men who form the objective. The minister often finds it difficult to get near to them. The barrier is rapidly being broken down between the minister and the man on the street, but large parts of that barrier still stand. When we secure "business men for God's kingdom" instead of the movie-type of parson—that spineless, negative sort of creature, a point of contact will be established. The Church is a **BUSINESS** and our ministers must be **BUSINESS MEN**.

There is no contact like that of layman against layman,—in office, shop, camp, lodge, club, everywhere. He is intrusted with a ministry from which, almost inevitably, the official minister has been largely excluded. After all the rank and file is not interested in sermonettes. What it wants is a virile appeal to conscience—challenging thought and conduct in the name of civic pride and national standing.

The religious situation today is un-

paralleled in yet another respect. In the conflict between Christ and the world the strategic point has recently shifted. For centuries the prevailing conception of Christianity has emphasized its relations to the individual, and therefore its power to transform the individual life has rightly been regarded as the test of its authority. Now Christianity is being judged in a wider relationship, and a crucial question has arisen on the answer to which the immediate destinies seem likely to depend. Can Christianity be applied

to our modern life as a whole? Has it a living message for a society broken up into opposing camps by the fierce struggle for existence, the subtle enmities of class distinction and the merciless stress of modern competition? This is the challenge presented to the faith in the existing crisis and the day has long gone by for dreaming that it can be ignored.

If the kingdom of God is to be fully established on earth, it must be shown that there is no sphere of life in which Christ's law is powerless to operate and in which by the influence of his Spirit chaos cannot be reduced to order. The answer to this challenge will have to be given by the layman. The minister may make his contribution, but the layman must speak.

The above statements were put to the test by the writer in several places. A week's program of services was arranged. A series of brief talks by laymen was advertised, under the caption *The Kingdom of God in Action Series*. The program follows, with the exception of the names of the speakers. Instead of the speakers' names we have inserted their business and professional place in the community. Any reader adopting this program may of course insert the names of the speakers he secures from his community.

Monday: The Kingdom of God and the Public School. Speaker: Principal of the local high school.

Tuesday: The Kingdom of God and the Medical Profession. Speaker: Local doctor or district nurse.

Wednesday: The Kingdom of God and our Industries. Speaker: President of Chamber of Commerce.

Thursday: The Kingdom of God and Amusements. Speaker: Y. M. C. A. secretary.

Friday: The Kingdom of God and Music. Speaker: Organist or music teacher.

Saturday service omitted but advertisements in local papers about Sunday's services.

Sunday, A. M. Pastor of Church.

Sunday, P. M. Some local man in politics.

The above program is of course flexible. It is suggestive rather than exhaustive. The idea is to get the town hitched up with the church. Here is another idea along the same lines only it gives the entire public a chance to be heard. The writer borrowed the idea from the Reverend Herbert F. Randolph, pastor of the Grace Methodist Episcopal Church of Wilmington, Delaware. Mr. Randolph put on a series of questionnaire sermons, "A series of sermons based upon the replies to a questionnaire sent to one hundred and fifty of the foremost professional and business men of the city of Wilmington, Delaware." (Note on title page of printed sermons.)

The questions were in part:

"Under present business conditions can a man be successful in business and upright in character?"

"Do you think, as our political campaigns are now conducted, a man can be in politics, as all citizens should be, and live a clean life?"

"What is the most profitable way to spend Sunday?"

"What is it, in your opinion, to lead a Christian life?"

The sermons were based on the answers given to the questions. Other phases of life were asked about: amusements; Is the world growing better?; Is the Bible a useful book for a young man to read? and opinions regarding the place and value of the church and ideas about recreation were solicited.

Any preacher trying the above methods will be sure of three things: a healthy thought—life for himself, an interest created in the local church, and the opportunity to put some things across to a larger audience than is usual with a cut-and-dried stereotyped method. If there is anything that holds a promise of help and inspiration, that thing should at least be given an honest try-out. We never know, once we start something how much good we are doing and where the influence will end. That, however, is not the objective—results must be left to a higher power. It is our business to work hard as "good ministers of Jesus Christ." Results salutary are sure to follow every earnest effort.

Major—"Don't you know yet how to stand at attention?"

Frosh (in oversize uniform)—"I am standing at attention, sir. It's my uniform that's at ease."—Penn Punch Bowl.

The Glory of the Unseen

By Rev. Meade E. Dutt, Fresno, Cal.

*Whom having not seen we love;
I Peter 1:8,9.*

GOD, unseen, yet ever near,
Reveal Thy presence now,
While we in love that hath no
fear,

Before Thy Glory bow.

Here may obedient spirits find

The blessings of Thy love—

The streams that through the desert
wind—

The manna from above.

Awhile beside the fount we stay

And eat this bread of Thine;

Then go, rejoicing, on our way,

Renewed with strength divine.

To speak of the "unseen" is to utter a challenging word. The "seen" things are legion. But as one grows older in the Christian experience, spending time over the introspective pages of the Holy Scripture, becoming more schooled in the art of meditation, he becomes aware of the interplay of divine forces about his soul. Then there dawns the consciousness of the "unseen things," together with the certainty of the presence of the "unseen God," and this "certainty" grows from the dimness of the dawn toward the strength of noon. "Seen" things are strangely out of place as one journeys by the side of some mighty prophet, like Isaiah, or follows with increasing wonder the feet of the Great Master of Men. He sees with eyes more than physical the spreading glory of the kingdom, and he hears with ears more than physical the music of that coming tomorrow. He is led into the vast expanses of "peace," a "kingdom of quietness" not present to the physical, yet so real that its inexpressible joy takes preeminence in the heart. Small wonder that the Christian begets enthusiasm for it as his ascents of some Horeb, or Mountain of Transfiguration become more frequent, giving him a richer and nobler conception of its beauty. He wonders what it will really be like when he slips out of his "clay cottage" into the "house not made with hands."

Simon Peter, in his sunset years, remembered the long trail over which he had come. There had been many "seen" allurements in those early days; but now when the snows of age were upon him he had come to the place where only the "unseen" was real to him. He called it "an incorruptible inheritance that would not fade away." That is the unanimous verdict of Christian maturity. The pleasures of youth fade, maturity is crowded full of experiences which for the most part are likely to rob life of its "seen" treasures,—they too fade away, and every-

thing, except the "incorruptible inheritance" departs. That is faith's eternal possession.

In eastern Oklahoma is the valley of a beautiful little stream known as the Illinois River. This valley is in the peaceful silences of the Ozark mountains where the cliffs are high and the scenery rugged. True, there is not the massive grandeur of the Rockies, nor the lofty canyon walls of the high Sierras, but there is plenty to delight the eye and still the heart. Many find it a restful place for a few days when the fierce heat of summer burns in the middle Mississippi Valley. There is the peace of the hills, the shadowed retreats of the wide forest, the laughter of cool waters, and the clear notes of the mockingbird. It is a little paradise in the dear God's nature world.

What this is to the physical man, relaxing his tense nerves and soothing his senses, wooing him back to health, the great unseen kingdom is to his soul. Restfulness is its atmosphere, quiet is its law, and its paths are peace. There is a fellowship with the mighty souls of yesterday, together with our dear ones—and God.

Sanctuary

There is a place within my heart,
Where lovely shadows lie;
I go to seek God's peace amid
Its radiant mystery.
There is an altar where I kneel
To hear great music rise—
And all my little joys bow down
To hide their streaming eyes.

—Elizabeth Zulauf.

We know thou art near us, thou ever present God, yet our physical eyes are holden from seeing thee, although at times we can almost hear the rustle of thy garments and the stately tread of thy feet. Because men can not see thee and handle thee, they deny and blaspheme thee. Save, O save us from the crass delusion that because we can not take thee apart and peer into the inmost chambers of thine immeasurable self, as we do the internal mechanisms of our gasoline motors, that thou art not. Are we not creatures? Who of us can comprehend the Creator? Thou smilest from the sky in the warm sunbeam and in the gentle light of the moon. Thou breathest upon the earth and it stirs itself into fields of corn garlanded with poppies. Yet still more marvelously dost thou move in the hearts of men: the pure in heart shall see thee. Give us the will, O Matchless God, to struggle for that purity, that we may have full citizenship in that unseen kingdom—the kingdom of the soul.

A Men's Man's Big Men's Class

By John F. Cowan, San Diego, Cal.

A MEN'S Bible Class that practically fills a huge civic auditorium Sunday after Sunday, after having outgrown two other meeting places, and that, on a given Sunday could muster over 30,000 men in Lincoln Park, Long Beach, California, certainly piques one's keen interest.

That is the kind of class Rev. George P. Taubman, D. D., of the First Christian Church, has built up until it is a national institution, known and talked of nationwide by reason of many of its members coming to Long Beach for winters and returning to Eastern homes in spring. On a certain Sunday morning a check-up showed in Dr. Taubman's congregation

worshippers from half the states of the Union.

Long Beach is a city of about 100,000. This men's class has an enrollment of over 3,000. On the Sunday morning

When I answered in the affirmative he suggested, "Better step lively if you want a good seat."

I entered a few minutes after nine and got almost the last chair on the floor of the Auditorium, in the centre block. Later more chairs were brought, and the galleries were packed. I have been in great religious gatherings—International Convention of Christian Endeavor, World's Sunday-school Conventions, and Moody and Billy Sunday meetings, but never in a more inspiring atmosphere than in that great seaside auditorium, up to whose base the Pacific rolled in majestic undertones of

This story is of a big class on the Pacific Coast. It has a special ministry to the tourist thousands who visit Long Beach, Cal. It is a fine thing to let people know that when they visit California they will find not alone sunshine and fruit but splendid churches and progressive Bible classes.

that I was present it had an attendance of 1,400, and that in dog-days when many Sunday-schools close, and not the flush tourist season of Southern California.

And they were all MEN!

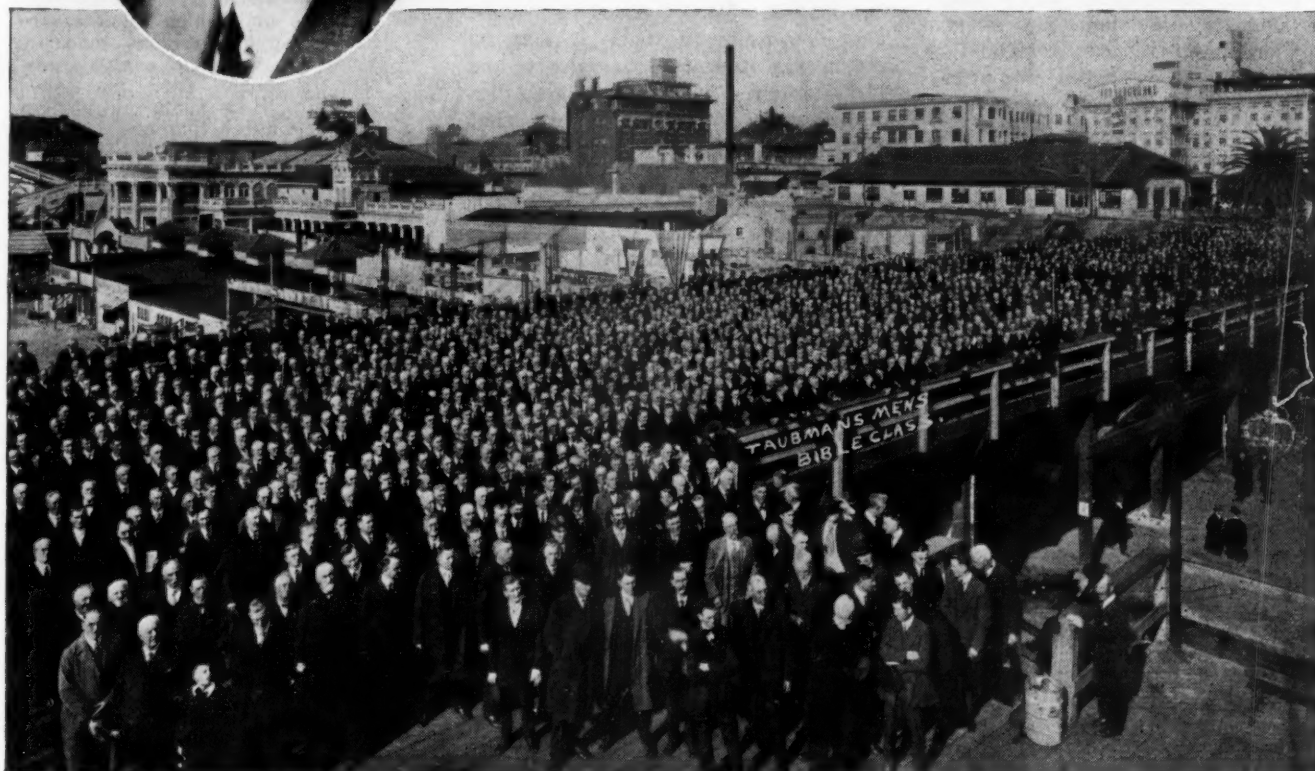
Only twice a year—Mother's Day and Armistice Day—are women admitted. The class meets at 9 a. m. I started betimes, but when I noted the streams of men converging towards the Auditorium, I hastened. A man who overtook me said:

"Going to the Big Class?"

worship, joining with the voices of the men as they sang—and oh, how they sang! They were led by a piano, and several wind and string instruments. The songs were printed in leaflets that were put into the hands of everyone. They did a lot of singing of the enthusiastic, full-toned, deep-diapason volume that makes one think of the hurraing at a Harvard-Yale football game.

I asked men around me, "What is the secret of this success?"

They answered, "George."



Dr. George P. Taubman and His Great Men's Class

"But 'George' couldn't do all the things necessary to carry on so vast an organization, how—"

"He's the General—he has colonels and majors and captains."

I found that in his church he has membership sections with captains of fifties. It's the political ward organization fumigated and happily adapted to the church. These captains are assembled and trained, just as an insurance company, or a Tammany boss, holds frequent conferences to pep up the captains and inspire them to inspire their Fifties.

One of "George's" captains was Mayor Buffum, of Long Beach. He was president of the Class. He is just plain "Charlie" to them. One of the humanizing, popularizing features that appeals to the man on the street is this Rotary-Club way of calling men by their first names. That's one thing that helped to elect "Cal" Coolidge. It goes over 100 percent with the kind of men you want to get into your class, but who are "church-shy."

Organization and homeliness of atmosphere don't tell the whole story. Dr. Taubman has been giving to this class an unceasing stream of his vitality and winsome personality. As I said, he is a "Men's Man." You know that when you look into the faces of those fourteen hundred men as he steps to the platform. He doesn't give a Chautauqua lecture. He talks for ten or fifteen minutes in an inspirational way on the topic. But the hearers have been keyed up to his pitch by the music, the prayers, the good-fellowship radiating from every announcement and every committee report. A lot of time is given just to generating this atmosphere of fellowship, brotherhood. Sickness is reported; relief planned; jobs solicited for the unemployed; letters read from absentees; work planned.

A man close to "George" let me into another secret of the "magic" growth of this Class. It isn't magic, or magnetism; but a lot of it is answer to prayer.

This person told me that Dr. Taubman prays much over problems, and men, and messages, and when he comes before his audience he is lit up and fired with that which shone on the face of Moses, and on the face of Dwight L. Moody—those who listen know that he has been with God.

And it isn't much wonder, when you know it all, that this class has been recruited from the curbstone, from among Catholics, from Jews, from men who came to Long Beach with church letters in the bottom of their trunks that they had no idea of taking out. Nor a wonder that, as a man told me who wasn't so friendly, "That class just about runs this town."

George has taken hold of these men by his consecrated friendliness and because he is so human.

If "George" could be spoiled by the gratitude and devotion of men he has helped, he would have had a swelled head years ago. An instance illustrates. He had been giving off vitality in this work so tremendously that two years ago he had a nervous break-down. Then what did these men do when the doctor forbade that he should even come into the class in an invalid's chair and sit for five minutes, just to look into the faces of the men he loved so?

They put him on a steamship for Honolulu, with a fat purse for expenses and told him not to dare to show his face in Long Beach until "George was himself again." Then, shortly after his return, this same bunch of hombres got their heads and purses together, and made up money to buy and present him with a \$15,000 home, because that was a practical way in which they could spell L-O-V-E.

It isn't claimed that this is the largest men's Bible class in the world. In the memorable contest that the newspapers of the nation headlined a couple of years ago to decide what men's class could rally the largest number, the 30,000 that the Taubman Class marshalled in Lincoln Park, Long Beach, on one Sunday, was exceeded, so Kansas City claimed, by a class there—56,000. Of course that's an impossible number to work with in a class room. Broadcasting would be the only way to reach them. I look for some genius to evolve very soon a Radio Bible Class that may enroll hundreds of thousands. The idea isn't patented. It may be on the way now. But the value of the 30,000 and the 56,000 enrollments lies in the splendid refutation of the lie that men aren't interested in religion.

One means of binding the 3,000 men of the Taubman Class together is their weekly paper, "The Self-Starter," that circulates all over the land wherever former members of the class wander—it follows them up. Here's a sample: a letter from a reader in Oklahoma reads, "You can never know how your great men's class is spreading inspiration."

That's paying "George" back in his own coin, for he is one of the most appreciative praisers that ever trod the sod. That's one way in which he keeps up the morale of his workers.

It's an open-secret formula. Mix two heaping spoonfuls of appreciation with a cup of warm praise and administer in public. When he lays work and responsibility on the shoulders of laymen, he lets them and the earth know if they're trying hard and doing well. An ounce of appreciation is worth a ton of scolding.

The Why of Giving

Here is something good from the Protestant Episcopal Church of Greenwich, Conn. This kind of publicity increased the annual budget from \$16,000 to \$56,000.

Why Are Pledges Sought?

The duty of the Vestry is not to ask for money but to study the compelling opportunities for service presented to the parish, to carefully estimate the cost of carrying on that work and to report to the congregation. Only such portion of the parochial responsibility, which God places before us, can be undertaken as is made possible by the funds which are provided by the congregation.

Every Churchman has a double duty (1) helping to support the parish to which he belongs; and (2) giving something toward the work outside his own parish in the diocese, the United States and in foreign lands. The attached pledge-card provides for both obligations.

Our share (estimated by those who represent us) for the maintenance and extension of the Church's work outside our parish is such that about one-third of what is pledged should be so designated.

How Much Should I Give?

I. For the Parish:

a. Surely the Church which fosters education, hospitals, institutions for the orphaned, the aged, and the afflicted *should not receive less financial support than do my "charities."*

b. The Church should at least rank with my "luxuries." How much do I spend to maintain an automobile and chauffeur, several servants, a vacation-trip, club dues, club car, etc.? Does the Church mean less to me?

c. The soul requires nurture as well as do mind and body. Is not the Church—where I receive the Sacraments and which ministers to me in joy and sorrow—as truly a "family necessity" as are education, a home, food and good clothes? How shall my pledges for the Church compare with any one of these?

II. Outside the Parish:

Should not the extension of the hospitality of God's Board be as vital to me as sharing with my friends the hospitality of my own house? Can I devote to *extra-parochial* Church work a smaller portion of my income than I spend for "social obligations"?

N. B.—This pledge covers all these purposes for an entire year. There should be a great many pledges of more than \$1,000.00.

Talks on Life Problems

"Plain Practical Talks on Life Problems" was the general theme for a recent series of Sunday evening sermons by Dr. William F. Slade of South Congregational Church, Chicago. The sermon topics were:

Problem of the Body, Laboratory or Temple. The Secret of Health.

Problem of the Mind, Evolution or God. The Secret of Scientific Christianity.

Problem of the Will, Slave or Master. The Secret of Self-Conquest.

Problem of the Heart, Lust or Love. The Secret of Marriage.

The Minister and Preaching

By James Elmer Russell

A MAN of great wealth and a member of the Senate of his state spoke of a minister as "one of those fellows who live by talking." In striking contrast to this disdainful view of the ministry is the judgment of the late Dr. Arthur S. Hoyt, who declared: "There is no work in the world for a moment to be compared with that of preaching the Gospel, standing in Christ's stead, teaching and persuading men to be reconciled to God."

In a world where preaching is and always has been largely ignored, often patronizingly or scornfully regarded, and where a French pastry cook may have a larger financial recognition than a Henry Ward Beecher, it is a first necessity to a minister's best work that he should be convinced of the supreme and enduring worth of the pulpit. Men who have Dr. Hoyt's point of view do not apologize or cringe or fear, but in quietness and confidence possess their souls and do their work. They refuse to recognize sensational and numerical and materialistic standards of success as the measure of the value of their ministry. They are sure that the words of Browning are as true of the preacher as of Rabbi Ben Ezra:

"But all, the world's coarse thumb
And finger failed to plumb,
So passed in making up the main account;

All, men ignored in me,
This I was worth to God."

The Aim of Preaching

It is very easy for the minister to forget that the object of preaching is vastly more important than the subject. Preaching must always aim at producing action. It is intended to change the lives of those who listen. When a minister thinks more of his subject than of his object he becomes like the preacher whose subject was "Repentance." When he had finished it was said, "Everybody knew what repentance was, and no one repented."

There is enough of the artist in most preachers to keep them haunted with the idea of producing pulpit masterpieces. A real sermon, however, can never be a work of art. "Art contemplates and serves the absolute beauty," as Phillips Brooks says. "The simple work of art is the pure utterance of

beautiful thought in a beautiful form without further purpose than that it should be uttered. The poem or statue may instruct and inspire and rebuke, but that design, if it were present in the making of the poem or the statue vitiated the purity of the artistic design." It is because the sermon is intended to instruct and inspire and rebuke that at its best it is never an artistic masterpiece. This is not to say, however, that the artistic sense may not be most helpful in its preparation and delivery. For example, the

Above everything else the minister is a preacher. He preaches in his home, on the street, in his calls and all of his social contacts. And he preaches in the pulpit. There he is the voice of God. Then he fears none save the Almighty. The hour in the pulpit is the great hour of the week. With the wise minister all lines of activity converge in this great opportunity.

old Greek canon of art, "Nothing too much," would change most sermons for the better.

If a sermon is not a work of art neither is it a doctrinal discussion. Sermons without doctrine are like a building without a strong foundation, but the typical doctrinal sermon is more concerned with the elaboration and defense of the doctrine than with its application. What the average person is objecting to when he takes a fling at doctrinal preaching is a discussion of doctrine which is remote from life.

When ministers talk about the impossibility of preaching two good sermons a week, it is the sermon suitable for publication as an essay because of its scholarship and literary charm which they have in mind. But such a sermon is probably out of place once a week. It is the sort of sermon Wordsworth had in mind when he wrote: "The hungry sheep look up and are not fed." Think of preaching as the breaking of the bread of life to famished souls and it is folly to talk about the impossibility of preaching two or more sermons a week.

What, then, is the aim of preaching? Let Dr. Hoyt answer: "It is so to speak the truth that men shall be led into, and grow in, the life of God, knowing more of God in Christ and His will,

growing in the graces of character that belong to His children, performing the duties, entering upon the service that grows out of the relation of God and man, building up a righteous character and a righteous society of men."

It was such a conception of the purpose of preaching which led Dr. William P. Merrill to say to a group of ministers who had asked him about using popular topics in the pulpit, "They may be all right but as for myself there is so much about Jesus I wish to preach that I have no time for them."

The Nature of the Sermon

If Dr. Hoyt's description of the aim of preaching is correct by what sort of a sermon will it be accomplished? Phillips Brooks has answered this question once for all: "Preaching is the bringing of truth through personality."

The preacher is first of all a messenger. He has truth to declare, the truth of God in Christ and all that that implies. The preacher is here on business for the King. No minister can in the

ultimate sense of the word be original in what he says from the pulpit. His message is given to him. It is the old, old story.

Yet a minister is more than a messenger. He is also a witness. It is Christian truth which has come home to his own heart and life which he declares. For this reason the preaching of a minister ought to sound a fuller richer note as he grows older. There is more of the gospel to which he can bear witness. A minister reaches the dead line, whatever his age, when the sense of a fresh and living experience drops out of his preaching.

There are those who are so concerned with the messenger side of their ministry that they remind one of the man who said that the King James version of the Bible was good enough for St. Paul, and that it was good enough for him; while there are those who so stress the fact that the minister is a witness that they are almost ready to say that only the new is true and that the men of the past were old fogies.

The extreme modernist of our times is one who has forgotten that he is a messenger, and the extreme fundamentalist is one who has forgotten that he should be a witness. Every real sermon will be true to the faith of the fathers, but the messenger is saved from identi-

fyng his message with the form in which it was delivered by preachers in the past as he remembers that the Spirit of Truth is still at work, guiding each age and each minister to a fuller understanding of truth, to the utterance of some new accent of the Holy Ghost.

The Preparation of the Sermon

In the largest sense of the word all of a minister's living is a preparation for the pulpit, but besides this general preparation there is needed a special getting ready for each sermon. "I never appear before an audience without long and careful preparation," said Dr. S. Parkes Cadman recently. "I adopted this practice in the early days of my ministry, and now have the habit. I couldn't do otherwise if I would, but I wouldn't. I write a great deal. Nearly all my sermons and addresses are written in full beforehand."

The reporter to whom Dr. Cadman made this statement in the hotel room where he was staying took occasion to note the books, tracts, pamphlets and magazines which were lying around the room. "If ever a man's mental processes should be versatile, Dr. Cadman's should, judging from the variety of that literature." Among the books were "Color," a book of poems by Countee Cullen, and "Rahmedia," stories of the South Sea Islands. Among the magazines were the Spectator, Inter-America, the Christian Quarterly, Scribner's, and a journal on religious education.

Because a minister stands in Christ's stead to speak for him he has the privilege and the duty of seeking wisdom from on high as to what aspect of the gospel he shall present in his sermon on the following Sunday. Along with prayer he will use his own best judgment as to what sort of preaching the church stands in need of, and he will have a right also to take into account the side of truth in which he at the time happens to be especially interested. To live from hand to mouth in one's preaching, however, is surely not an evidence that one is trusting God's guidance. God is as able to help a man to take long looks ahead as short looks, in planning his sermons.

Most of us are inclined to dawdle around too much in preparing our sermons. We fail to get down to business. So great a preacher as Dr. Merrill usually prepares a sermon in one morning. The mind is like any other piece of machinery and does its best work when it is warmed up. Stopping and starting in one's work of preparation is a tremendous waste of energy. Once we begin it should be full speed ahead.

It is a pretty safe guess that the average audience thinks the minister's sermons are too long. Of course length is after all only a relative matter, as

What To Do in February

A Department of Reminders

Special Days

Lincoln's Birthday, February 12.
Washington's Birthday, February 22.
Ash Wednesday, February 17.

The great days of the church year are just ahead. The lenten season is the time of high spiritual power. Plan to use and conserve it. Have special lenten sermons.

Plan cooperative meetings for lent—especially for Holy week. Some cities have down town theater meetings during this time.

The Easter class of young people should be well under way.

Build up a list of prospective members. These may be gathered in by personal canvass or by special meetings.

Church Finance

Many churches begin the church year with April 1st. It may be unfortunate but during the lenten season the first plans for the canvass must be made. The budget will have to be prepared with the next year in view.

Cooperative Church Advertising

If you ever do any newspaper advertising do it in this period. For once the churches will be in step. Cooperative advertising is possible. Better speak to your neighboring pastors about this.

one sermon taster made evident when she said that the sermon was not long it only seemed long. If the sermon is considered a comprehensive discussion of some subject like faith, then an hour will not be long enough for its delivery. If, however, a sermon is thought of as an opportunity to persuade people to trust God's good care, then twenty minutes is long enough. It is better to stop preaching while people are eager for the sermon to continue, than to keep on and on till they begin to fear the minister has lost his terminal facilities. A cake of maple sugar is a better illustration of what a sermon should be than a bucket of sap.

The reason for the proverb, "as dull as a sermon" is the fact that a very great many sermons have been produced by abstract thinking and have never gone through the imagination. Sermons which appeal are those which are filled with similes, metaphors, and mental pictures. The great Teacher said, "The kingdom of heaven is like a grain of mustard seed." He said, "I am the good shepherd." And he

made men see the meaning of neighborliness by telling the parable of the Good Samaritan. An imaginative minister, however, is seldom anecdotal. A sermon which is a string of anecdotes, borrowed from some first aid to parsons in distress, and in which the minister furnishes the string, is usually quite destitute of imagination. Only the imagination can remind words and phrases that have become worn by long circulation. Only the imagination can bring back to platitudes and twice told truth the vision splendid which has faded into the light of common day.

The Act of Preaching

Into the pulpit a minister should bring his best self. No man with frazzled nerves and a sluggish liver can rightly proclaim the Good News. Physically, mentally and spiritually the preacher must be fit. As a recent lecturer on preaching says, "If your brain seems choked, clogged and sticky and out of gear, there is no need to fall back on desperate explanations such as that God has forsaken you. Better begin, at least, by much humbler enquiries; and this among the first, 'Have I been taking reasonable care of the tools which God has given me with which to work?'"

As to the much discussed question whether a sermon should be read or preached without manuscript that is a question which each minister must decide for himself. There is evidently no best way for everybody. A nice little essay or a hasty scrambling together of a few much used thoughts and thread bare illustrations are, both of them, an abomination in the sight of God and in the hearing of man. Whatever the method the real man and the whole man must speak, simply and directly.

Of all the faults of utterance a preaching tone is the least excusable and one of the most distressing. A minister must get some kind of a looking glass for his voice, so that he shall know how his words and sentences sound. He may not be gifted with the voice of a Chrysostom but he can avoid a perpetual rising inflection and all unctuous modulation. He will preach best when he talks to people in a natural voice and manner about the things of the Spirit.

Is Everybody Slipping?

Dr. H. Samuel Fritsch of the Hough Avenue Congregational Church, Cleveland, has been preaching some sermons on slipping. Here are the topics:

"Are the Women Slipping?"

A daring estimate of the modern woman.

"Are Our Young People Slipping?"

A fearless handling of a much mooted problem.

"Have the Men Quit Slipping?"

An honest portrayal of the human male as he really is.

"Are Our Moral Standards Slipping?"

A frank investigation of modern life conditions.

The Editorial Page

When is a Minister Old?

AGE half heartedly takes refuge in an adage that it is the spirit and not the years which count. This is more than a half truth. It is a spiritual law of life. And it is true with the minister as it is true with every one else—perhaps more so with the minister for he knows that the “dead line” comes altogether too early in his profession.

Yet it is easy for the minister to grow old. It is difficult for him to “renew his youth like the eagle.” When he is really young in years he may find that he has acquired the several characteristics of age. This is the story which a minister of forty years told a few days ago as he admitted that in his youth he was making a fight against age.

His first realization that he was growing old came with the fact that he could not recall names. He found people very courteous in excusing this weakness. “You meet so many people that one could hardly expect you to remember,” they would tell him. But he was sensible enough to know that he could not excuse himself that easy. It was a sign that his mind was becoming disorderly, not functioning 100 per cent. He met a few hundreds of people each year. There are men who meet thousands who do not forget. He hadn’t forgotten names so easily a few years back. He was growing old.

A second indication that he was growing old, dawned on him when he looked through his sermon files. It showed that for months there had been a sameness in his sermons. The mechanical construction of each was the same. There was the basement, three floors and the attic. His personal method was the same. Subjects were outlined, Biblical references studied, collateral material considered, illustrations fitted in, the sermon written. He had gotten to a point where he easily constructed a sermon in one morning. He was an expert but they lacked freshness which comes with the thrill of new discoveries. In his sermons he was growing old.

Then there was a third revelation of his age. This dawned on him when he listened to a plan for a certain type of parish work. There is always somebody proposing something new. A suggestion came in all eagerness to him. But he rebuffed the person suggesting it with the finality, “it can’t be done.” That is always the sign of age. Cocksurenness is an indication that the spirit of adventure so vital to youth has given way to security of age which believes that it is the authority for every thing. There is no need of arguing this point. Everything worth while in the world has been brought to light over the objections of the informed people that “it can’t be done.”

This is the spirit of youth:

“Somebody said that it couldn’t be done,
But he, with a chuckle, replied,
That ‘maybe it couldn’t,’ but he would be one
Who wouldn’t say so till he tried.
So he buckled right in with a trace of a grin
On his face. If he worried, he hid it.
And he started to sing as he tackled the thing,
That couldn’t be done, and he did it.”

And on top of these came a still greater revelation of age. He found himself acquiescing in things he knew were wrong in the church. How he had resolved in his youth that his church must be true to Christ! He would never

make peace with the conventionalities which took the place of religion. He would never let the self satisfied people rest in the belief that they were saved by their respectability. These things he would fight with all his might. How things had changed since then! He now liked to be comfortable. As long as congregations were good and the bills were discounted each month he was satisfied. Surely age was settling upon him.

This is a remarkably true picture of how age creeps upon the ministry. We are told that churches desire young men. But it is not a matter of years. A man of seventy who keeps the vision of his youth can serve both the church and his God, and the youth of twenty-five or thirty may be useless as far as the greater ministry is concerned if he lets himself be satisfied and settles back in a comfortable parish.

There may be parishes who are quite happy to have a man who is satisfied, but the true prophet will never be contented whether he be thirty or seventy.

Saying too Much in the Announcement

PERHAPS it requires considerable skill to say just enough in a printed announcement. At least we constantly see them which say too much. For instance here is an announcement regarding the appointment of a committee to call on the sick. This is a part of it:

“The congregation will remember that these ladies serve without compensation. So we ask that you do your part and notify one of them when there is sickness in your family.”

Anybody could read in that announcement that the ladies doing the calling weren’t any too happy with their task and that somebody had been imposing on them. It is well to keep such a spirit out of the printed announcement. Of what value is any call, pastoral or lay, when one makes it in a spirit of duty announcing in a Jonah like way as he goes about it, “I had rather not do this but I am going through with my religious duty?” Some things might better be kept for private consumption.

Are You Ready For Easter?

IN making a magazine we live several months ahead of the calendar. We are now breathing in the spirit of Lent and Easter. Programs and successes of a year ago are being studied. There is one thing from this study which we believe should be passed on to every minister. It is this: **START YOUR PLANS FOR EASTER EARLY.**

More and more this season of the year is used for strengthening the church. Each season finds people ready for intense spiritual practice. It is easy to persuade men to become Christians.

Many will capitalize this spirit. There will be some others who will wait until the last few days and when their opportunity has passed say, “I will make Easter a great season next year.”

Be among those happy ones who will make the season of 1926 the greatest in their histories.

O'Malley

O'Malley, my neighbor, was a cheerful man

And never a trouble had he.
Of the good things of life he loved to tell

But of a God who had established heaven and hell,

"We don't need him in this beautiful world,"

Said friend O'Malley to me.

O'Malley, my neighbor, was a cheerless man,

And troubles aplenty had he,
For the business he prized went suddenly bad,

Then he missed the folks who had made him glad,

"My heart craves friendship I've never had,"

Said friend O'Malley to me.

O'Malley, again, is a cheerful man

Though troubles aplenty has he.

For friendship he's found in the God he cursed

The water of life has quenched his thirst,

"How could I have been such a fool at first,"

Said friend O'Malley to me.

My Tryst With God

At such an hour on such a day

I had a tryst with God;

I was to put all things away

And keep that tryst with God.

But a friend of mine just happened in;

To go with him was sure no sin;

So I ran along a friend to win;

But I broke my tryst with God.

My friends all know my word is good,

Yet I broke my tryst with God;

They know I'd keep my word if I could,

Yet I broke my tryst with God.

But somehow I felt when that day was done,

And my spirits sank with the sinking sun,

That I had lost much more than I'd won,
By breaking my tryst with God.

Jewish Rabbi Talks

On the Sabbath

Among the speakers at the recent meeting of the Lord's Day Alliance was Rabbi Lyons of the 8th Avenue Temple, Brooklyn. He very agreeably surprised many of his hearers when he said that although by heredity and tradition and by the office he held, he observed the last day of the week, that he could, nevertheless, make his Sabbath the first day of the week, since in this country, because of economic reasons, it seemed impossible to have two weekly rest days, and that while this condition remained, although he would be highly in favor of two full weekly rest days, he urged his people to have great respect and reverence for the American Sunday. He also pledged himself to aid the Alliance in the great work it is doing to keep the day sacred in the United States and to secure for the laboring man his weekly rest day. "Why is crime so rampant among the youth of today?" Rabbi Lyons asked. "It is because of a lack of respect for the authority of God. I am even more interested in having people acknowledge the authority of God than the Sabbath rest day; but we must all agree that it is upon the Sabbath rest day that the people through meditation and reflection grow into a greater reverence for, and obedience to, the authority of God."

George Washington

By Dr. Paul H. Yourd

THE most august name in our history and one of the grandest in the history of the world is that of George Washington.

As every visitor to our national capitol cannot fail to see the towering obelisk of pure white marble that stands a fitting monument to his memory, so every inhabitant of our country should know the sterling qualities of the man we love and honor as the Father of Our Country.

Integrity was the key note of Washington's character.

Never did he abuse the absolute power committed to him. To the monarchic element among the soldiers and civilians he turned a deaf ear.

When his task was done, like Cincinnatus of old, he went back to his fields at Mt. Vernon. This was perhaps the grandest act of his life.

Washington accepted no pay for his public services. Indeed, in the final adjustment of his accounts, he found himself a considerable loser, having frequently, in the hurry of business, neglected to credit himself with sums drawn from his private purse in moments of exigency.

Washington was truthful, practical, straightforward, conscientious, modest and unassuming, free from jealousy. Possessing uncommon insight into the character of men, he had the coveted power of inspiring confidence.

A master among men, he recognized his dependence on Almighty God. In the hour of trial he did not hesitate to go on his knees to his God at Valley Forge.

And in his closing address to Congress upon the surrender of his commission, he commended all to that Divine Providence that had been his stay in time of trial.

Truly today, our country needs more Washingtons.

Texts for Washington and Lincoln Birthdays

The Gift of Great Men. "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such men over them." Ex. 18:21.

Greatness Through Service. "Whoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant." Matt. 20:26, 27.

The Faith of a Great Man. "He endured as seeing him who is invisible." Heb. 11:27.

The Memory of a Great Man. "The memory of the just is blessed." Prov. 10:7.
The Credentials of a Great Man. "Who shall ascend unto the hill of the Lord? Or who shall stand in his Holy Place? He that hath clean hands, and a pure heart, and who hath not lifted up his soul unto vanity, nor sworn deceitfully." Psalm 24:3, 4.

The Path to Greatness. "He went out not knowing whither he went." Heb. 11:8.

The Reward of Greatness. "Be thou faithful unto death and I will give thee a crown of life." Revelation 2:10.



BULL'S-EYES

Men and Money

Thrift is personal preparedness.

Loveless giving is lifeless giving.

Laziness never paid an income tax.

Stewardship makes every job a divine mission.

Examples of men ruined by giving are few.

A big heart is better than a big house.

Money talks; what does it say about you?

If God is your partner, make your plans large.

Men are heroes in spending—cravens in what they give.

Stewardship is not optional for the Christian; it is essential.

If I can not give bountifully, I will give freely.

Generosity takes more practice than anything else in the world.

Christ is not against men making money, but against money making men.

Stewardship is not primarily to heighten the giving, but to deepen the living.

He gives not best who gives most; but he gives most who gives best.

Comrades of the "Come and See"

By Elwood A. Rowsey, D. D., Toledo, Ohio

WHY did you call that group of personal workers "Comrades of the Come and See?" said a stranger to the writer at the close of the Easter morning service, when three hundred and forty-two people had been received into church membership, and fifty-nine babies had been baptized.

That is the question that has been constantly before the minds of thousands of people who pack our church on Sunday night. For the past twelve weeks, the "Comrades of the Come and See" under the Fellowship of John and the Fellowship of Andrew, working quietly and constructively, have etched into the minds of the entire congregation the tremendous importance and earnestness of their undertaking.

It makes no difference what type of evangelism a church may adopt—there must be some medium or method under which results are achieved. The pastor of the First Westminster Presbyterian Church, Toledo, Ohio, has been battling for four years with the problem of evangelism in an old downtown city church. Both friend and foe had apparently forgotten that such a church existed. The church that once ranked first among the great churches of the state contained mostly memories in her silent halls. Many methods of personal evangelism have been used during the four years of the writer's pastorate in the church. The idea that has been developed during the last six months has been by far the most successful, and it is my conviction that it should be related or recited just as it occurred, in the prayerful hope that it may help some preacher who is battling with this same problem in a similar parish.

During the first year forty-two people were added to the church. This was almost a programless year so far as evangelism was concerned. During the second year, with the pastor, session and a few interested individuals working, one hundred and twenty-nine people were received. During the third year, with the individual personal workers meeting only a few times, one hundred and sixty-four were added to the church. It was easy for anyone to see that this down-town church, standing as a sentinel in the center of a great city with the entire city as a parish, was making slow gains, and the fact that her membership had dwindled to less than three hundred in

1921 was indicative of the fact that some consecutive, constructive, co-operative system of personal evangelism must be worked out.

One night as the pastor was working with this problem, there flashed into his mind the question of Philip to Nathaniel. Nathaniel in his skeptical mood, when approached by Philip relative to the power and presence of Christ in his community interrogated: "Can any good thing come out of Nazareth?" and Philip's answer was practical and to the point: "Come and see!" Philip

Dr. Rowsey has found a way to put his men to work seeking others. This method brought 342 members into his downtown church last Easter Sunday. There will be suggestions here which you can use in your lenten program for 1926.

proposed that the entire consequences should be determined by the merits of the case, and through the efforts of Andrew and John and the other hosts of disciples and apostles the centuries witness the fact that this man is worthy to be followed and that it is worth while to invite others to "come and see."

From that scripture we received the general name, "Comrades of the Come and See," and the names of the two fellowships—the Fellowship of John and the Fellowship of Andrew. A general chairman and a captain for each fellowship was selected, and at the first meeting the pastor had a carefully worked-out program, but the general chairman took charge of the meeting and the two captains were given a chance to express themselves, also the men. The campaign was continued for twelve weeks—intensively—the group meeting every Friday night; first in a general meeting for reports, then each captain with his group separately. Methods of procedure and the experiences of the past week were exchanged, new names were selected, and cards containing the names of those who had expressed their desire to unite with the church were turned in to the captains. After the two groups had completed their work, there was a general "get together" at the table at which time a lunch was served. A general offering to defray expenses was taken and turned over to the treasurer of the organization.

Before the table conference ended, the general chairman who presided over this session would call upon the captain of each fellowship, and general inspirational remarks, or what at a sales conference would have been called "pep" talks or "sales" talks were made by each of the captains. Then any man in the group who desired to make a contribution for the general welfare of the order was given the opportunity. We always had one man prepared to bring a direct and dynamic illustration or thought before the group. We always tried to leave the impression that the entire spirit of the meeting was indigenous rather than super-imposed.

It can be truthfully said that though the pastor had a very detailed structure prepared before the organization began to function, at the conclusion of the period about the only thing that was left of the original plan was the name. If the preacher will stay in the background, get his men together and infuse them with the idea and literally bludgeon it into their hearts and intellects, he will discover almost immediately that he has created an environment out of which will grow the most pragmatic plans for successful procedure.

The men had just a week including Sunday, to work on their prospects. They would call at their homes, present the whole story to them and urge them to "Come and See." They would bring them into the Bible class and the church service on Sunday, and in eighty per cent of the cases, they would get them before the session to be received into church membership. The workers would not only bring their candidates to the church, but they would bring them at the close of the services into the reception room where the session met.

Sometimes it is necessary that the pastor "sell" his session or official board this evangelistic idea and ideal. During this campaign the session met at the close of every Sunday morning service, at the close of every Sunday night service, at the close of every Thursday night service and every Friday night at the close of the personal workers session.

One of the greatest results of the campaign was the effect that it had upon the workers themselves. They were not re-made, but in many cases the world in which they lived was made new. If the workers were not bring-

ing candidates on Sunday, they would station themselves in different sections of the church, listening to the general reaction that would come when the pastor announced the evangelistic campaign that was in progress. These impressions would be brought before the group at the next meeting, and such information helped to determine our policies. They would introduce themselves to strangers and invite them to unite with the church, or if they did not care to unite with the church, to feel a welcome as warm and deep as though they were actually members. From this effort, many prospects for our next year's program have been secured.

It might be interesting to know that the "Comrades of the Come and See" were composed entirely of men—about forty or fifty—and I would heartily recommend that the workers have their meetings and build their programs separately. If it is thought necessary to have a women's organization, it might be practical—but by all means, keep your men in a men's organization.

Before the campaign started, the entire congregation was divided into groups. There were thirty groups, which included the entire city. The group leaders met with the pastor and his staff every Thursday night for a conference, preceding the regular Thursday night service. Every individual who had come into the church the week preceding was turned over to these group leaders, and before the following Sunday they were visited by someone in their neighborhood. It all helped to show them that the church was willing to serve them if they were only willing to "come and see." The every member group leaders consisted of both men and women. The names of the people received on Sunday were turned over to the pastor's assistant on Monday morning. Each name was placed in the group that was geographically nearest the place of residence. By Monday night every group leader knew how many new people were received into his group the day previous, and by Thursday night, most of these new members had been visited. As this article is being dictated I am informed by the assistant that the names of new members have been turned over to group leaders in each of the thirty groups, which means literally that we have received members from every section of the city.

Every church of course will work out this program to suit her own local needs, but every worker of the program should remember that at least four things are necessary if success is expected: preparation, presentation, conservation and co-operation.

At the last meeting of our "Comrades" this year we decided to have two periods of intensive work during

We Worship Today

WITH the Fourth Avenue Presbyterian Church, Louisville, Ky., of which Charles Whitefield Welch is the pastor.

Sunday Morning Services

Eleven O'clock

The Organ Prelude—Fantasie Pastorale—Ashford.

The Doxology

The Invocation—Closing with the Lord's Prayer.

Hymn 294—"How firm a foundation."

(The congregation standing.)

Anthem—"O Lord, How Manifold"—Barnby.

"O Lord, how manifold are Thy works; in wisdom hast Thou made them all: the earth is full of Thy riches.

"The valleys stand so thick with the corn that they laugh and sing.

"Praise the Lord, O my soul, and forget not all His benefits. Praise the Lord."

The Psalter Selection No. 15. (The congregation standing.)

The Gloria

The Morning Lesson

The Morning Prayer

The Response—(Choir)—Lewis.

"Let the words of my mouth and the meditation of my heart, be acceptable in Thy sight, O Lord. Amen."

The Offertory—Baritone Solo—"Hear My Cry"—Milligan.

"Hear my cry, O God, give ear unto my prayer.

"From the ends of the earth will I cry unto Thee, when my heart is overwhelmed, for Thou hast been a refuge for me, and a strong tower from the enemy. "Lead me to the rock that is higher than I. I will trust in the covert of Thy wings."

The Prayer of Consecration

The Offertory Response

Hymn 256—"O for a heart to praise my God."

(The congregation standing.)

The Sermon—Subject: "THE CHURCH ENCHAINED."

Hymn 377—"The morning light is breaking."

(The congregation standing.)

The congregation will be seated for silent prayer and the benediction.

The Benediction

The Response—(Choir).

The Organ Postlude

the coming year. "A thousand new members for Christmas" is our objective. The campaign will begin in October and consummate in December, then there will be a second campaign beginning in February and concluding at Easter.

During the year just closed four hundred and forty-four people have been added to the church. There were three hundred and forty-two in the Easter class and fifty-nine babies were presented by their parents for baptism. Besides, there are one hundred and fifty people who have signed cards signifying their intention to unite with the church. As a result of this personal effort, the membership of the church has been increased from two hundred and eighty to nine hundred and twenty-six.

On Easter Sunday morning the workers met for an 8:00 o'clock breakfast and served as special ushers during the day—helping to take care of new members and welcoming them into church fellowship—making them feel

that truly they were uniting with "The Church That Makes Strangers Feel at Home." At the Easter service, the church that four years ago had fifty or seventy-five members at her morning service had twelve or thirteen hundred people crammed between her walls. Every available bit of space was utilized and four hundred chairs were used in an effort to seat the people who packed the church to overflowing.

This story is told without any effort to bring glory to any individual, for that would be false to the facts. It is told to encourage those who may be laboring in an old down-town church that has not only lost its membership, but lost its financial support. It is told in the spirit of Philip's question, that those who still remain skeptical may determine to use in their individual parishes the energy, patience and conservation necessary in proving to the unchurched masses that the church is worthy of their highest admiration and that Christ is in reality their Savior, if only they are willing to "come and see."

"Pepping" Up My Men's Club

By William H. Leach

EVERYBODY in religious work admits that it is difficult to keep the men's organization going. Men are not so easily organized and do not so readily enter into social programs as the women. Hence any suggestions for keeping the men's organization alive are eagerly grasped. There are two methods of keeping the organization alive. One is to have an "hurray boys" type of the leader. Of course this leader gets more fun out of it than anybody else but there is a decided reaction against that method today. The other type of leadership works more in the dark but succeeds in getting the men, themselves, working and enjoying the thing they are doing.

Men enjoy fun but they don't like to be too self conscious when they are taking it. They won't learn parts as children will but they make mighty good actors when they work out their own parts. One of the best stunts I ever worked was in promoting a mock trial which caused amusement for months.

The Mock Trial

It seems that every time we had a meeting there was a scarcity of dish towels. It got to be sort of a joke and every club night some one rushed out to borrow dish towels. Acting on the situation at one meeting I made a speech stating that it was time that some thing was done to remedy the situation and accused a certain man of being responsible for the disappearance of the towels. I made the motion that at the next meeting the club be turned into a court to try him for the theft of the towels.

The idea took at once. Lawyers were chosen by the different sides, one representing the club, the other the defendant. There was clever work shown in the trial and the next meeting was a roaring success. As a matter of fact it was such a success that it was repeated before a larger paid audience. The stenographic notes of that trial were prepared and have since been published by a dramatic firm under the title of THE GREAT DISH TOWEL MYSTERY. Yet the whole thing was worked out by the men as they entered into the spirit of fun in preparing the case. I was the prosecuting attorney and the whole thing was turned against me when my golf bag was brought in as evi-

dence and the missing towel found therein.

Those Were the Good Old Days

Another very interesting program was introduced on the spur of the moment. The speaker of the evening had disappointed us and as chairman of the program committee it was up to me to provide something. I announced that we were going to have a free-for-all debate on the question, resolved, "that people of the past generation were happier than the people of this generation."

Here are ideas you can put in effect to liven up the social meetings of your men's club. Things of this nature are always in demand. Let the president of your club see this article and he will have some ideas of his own for next month.

I made a little seech about it and then called on one of the men to talk. He told about the parties they had when he was a young man and insisted that there was more real pleasure than youth had today. Some of the younger men refuted it. A laboring man brought in labor conditions of today with the loss of independence on the part of the individual. That debate kept up until midnight and then some debated the matter on the way home.

There was no definite conclusion but I think that the general conclusion was something like this. We have more things to make us happy today than ever before but we are no happier. When you think about it that is a mighty good conclusion, too.

The Apocalyptic Bowling Club

One of the best things for men I ever engineered was in the apocalyptic bowling club. During the winter at the midweek service I was lecturing on the book of Revelation. It does not at first sound like a subject which would interest men, but in order to get the matter fairly before them I organized as a part of the service this club.

The club was limited to men who were enrolled for the lectures. The lectures ran from 8 to 9 P. M., while the bowling club met from 9 to 10:30. That was about all the connection the bowling club had with the lectures but the unique title seemed to appeal to the men. We had a goodly number en-

rolled and they attended the class and showed considerable interest. Prizes were given at the end of the course to those who had the best averages, the prizes being books covering the lessons on the book of Revelation.

There is really a big idea in using the club facilities in connection with the Wednesday evening service. I tried the same plan when lecturing on Pilgrim's Progress. We went even farther at this time taking names from the story. A lawyer was Legalist, the preacher was Evangelist, the low score man was dubbed for the night "The Man in the Iron Cage." To the two pin boys we gave the names of Passion and Patience.

The Meeting of the City Council

To show the cleverness of men when really interested in a good thing I must tell about the meeting of the city council though the joke is on me. It seems that our city council was composed of that class of men who are always talking about the people but never doing anything to help them. Seeing a chance for a good program I let a few men in on the matter and we decided to hold a council meeting in the club. First we sent a letter to the club advising of the plan. In this letter we stated that it was the policy of the city council to constantly consult the people and to forward that plan we were going to hold council meetings with various organizations. Accordingly we had decided to meet with the Walden Men's Club on the night of April 10. The letter was apparently well done for some of the men actually believed that it was genuine and some even defended before friends the policy of the city fathers.

The next thing we did was to write out a little sketch and rehearse it. Each man went down to the city hall to study the council meeting to get the right atmosphere. He studied the words, arguments and gestures of the member he was to impersonate. It looked like a mighty good thing. Of course when the council came every one saw the hoax but became interested in the dramatization. But we had hardly gotten well under way when there was a knock on the door and a patrolman walked in. He asked for the president of the club. Then he explained that the impersonation of a public official was considered a very serious offense and that the mayor had sent him to

see that our little program was stopped. There was nothing to do but to stop it. Believe me there was some excitement in the building for a while. After the police had gone it leaked out that he had been coaxed in by one of our own men who was trying to turn the tables on us. And he did it very nicely.

The Chorus Which Could Not Sing

All of the programs I have told about to this point were worked out with one particular club. I want to turn now to another parish with an idea which has produced much. A brotherhood in that church seemed impossible for they had tried one and it had fallen flat. Yet there were thirty or forty men who ought to be held together in some kind of social organization. The war had gotten people to singing so some one suggested that we have a chorus for men. A certain woman hearing of the idea sniffed, "My husband can't even carry a tune."

She gave us the idea which made the thing a success. In announcing the chorus we said that only those would be accepted who could bring certificates from their wives that they could not sing. I do not believe that we could have put that thing across as a purely musical organization but the humor of the situation created a care free atmosphere which made it possible. The chorus was organized and has for years been carrying on. As a musical organization it was a "flop." I would be willing to O. K. the wife's certificate for nine-tenths of them. As a social organization in the church it was a success and from it we drew workers for every department of church work.

These things have actually brought results in men's work. They are not given as cut and dried programs but I think that they point the way toward the policy which will bring results in your work. The biggest success will come when you find a plan whereby the men will use their own originality and initiative.

Life

Forenoon and afternoon and night,—
Forenoon,
And afternoon, and night,—Forenoon,
and—what!
The empty song repeats itself. No more?
Yea, that is Life: make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And Time is conquered and thy crown is won.

—Edward R. Sill.

Be true to your vision.

We can do it, if we will.

When you give, take to yourself no credit for generosity, unless you deny yourself something in order that you may give.

The Bible Yesterday, Today, Forever

YESTERDAY

JOHN QUINCY ADAMS, sixth president of the United States: "The first and almost the only book deserving of universal attention is the Bible. I speak as a man of the world to men of the world, and I say to you, 'search the Scriptures.'"

ABRAHAM LINCOLN, sixteenth president of the United States: "I am profitably engaged in reading the Bible. * * * In regard to the great Book, I have only to say that it is the best book which God has given to men."

ULYSSES S. GRANT, eighteenth president of the United States: "Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts and practice them in your lives."

WILLIAM E. GLADSTONE, England's "Grand Old Man": "There is but one question and that is the Gospel. It can and will correct anything that needs correction. My only hope for the world is in bringing the human mind into contact with divine revelation."

JOHN WESLEY, founder of Methodism: "O give me that book! At any price give me that Book of God! Here is knowledge enough for me. Let me be a man of one book."

FOREVER

"Heaven and earth shall pass away, but my words shall not pass away."—Matt. 24:35.—From Moody Bible School Institute Bulletin.

Home and Home Building

The First Methodist Church of Paxton of which Alva B. Peck is the pastor devoted four Sundays to a Fireside Series on home and home building. Here is the interesting program.

DECEMBER 6

11:00 a. m.—"Mental Pictures of Home."
Syllabus—Memories of Home.
The Home Mother Built.
The Home Father Built.
The Home the Children Built.
7:30 p. m.—"What God Hath Joined Together."
(I.)
Syllabus—Sanctity of Marriage.
Choosing Life-Partners.
Pulling Together.
Foundation of a Model Home.—
(Luke 1:6)

DECEMBER 13

11:00 a. m.—"The Homes of a Nation."
Syllabus—America at the Parting of the Ways.
The Nation's Challenge.
Home: The Savior of Civilization.
7:30 p. m.—"What God Hath Joined Together."
(II.)
Syllabus—Making Home Attractive.
Fine Art of Married Life.
The Road to Home, Sweet Home.

DECEMBER 20

11:00 a. m.—"Christmas Sentiment in the Home."
7:30 p. m.—"The Mansion"..... (By VanDyke)
(Christmas Reading by Mrs. Peck.)

DECEMBER 27

11:00 a. m.—"The Home Over There."
7:30 p. m.—"Religion in the Home."
(Message with stereopticon views on phases of family life.)

Allow me to say that I regard CHURCH MANAGEMENT as the most serviceable church magazine which comes to my office.—Rev. J. H. Brown, Savannah, Ga.

TODAY

PRESIDENT CALVIN COOLIDGE: "If American democracy is to remain the greatest hope of humanity it must continue abundantly in the faith of the Bible."

PROF. WILLIAM LYON PHELPS, American educator, Yale University: "I thoroughly believe in a university education for men and women, but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible."

HOWARD A. KELLY, M. D., American surgeon and scientist: "The intimate experiences of life have shown me that the Bible is a living word, just as definitely God's Word to me, as a letter received in the morning mail from my mother to me, personally."

WOODROW WILSON, twenty-eighth president of the United States: "A man has deprived himself of the best there is in the world who has deprived himself of this" (a knowledge of the Bible).

WILLIAM JENNINGS BRYAN, American statesman: "For nineteen hundred years the battle between the spiritual and the material conception of life has raged around the Bible. 'Search the Scriptures' was the command of Christ, and to the Scriptures the Christian world has turned ever since for its authority."

A THOUGHT IN CHURCH

Through dim stained glass
The tempered daylight steals;
The congregation bows,
In padded prayer,
Before the flower laden
Altar where
The silk-robed ministrant
Intones and kneels;
Upon the perfumed air
The organ peals—
Ah, what if Christ himself
Should enter there,
The weeping Magdalene
With streaming hair,
And all his rough disciples
At his heels?

Would we not stare
And stir uneasily,
If such a motley crew,
One so unfit
To enter, should be
Ushered in to sit
Beside us in our
Cushioned piety?
Might he not come—
And sorrowfully go
From us, his worshipers
And we not know?

—Roselle Mercier Montgomery, in The New York Evening Sun.

When you do business with a man,
you can tell the value of his religion.

* * *

Thrift is not an inherited quality, it
is a habit that has to be attained.

Advertising the Small Town and the Country Church

By Rev. Harry A. Cochran, Cisco, Ill.

Article I, An Appreciation of Advertising

CHURCH advertising is an art which is yet in its infancy.

There seems to be a feeling among many ministers and church congregations that advertising secularizes the church and its services. Such a state of mind is caused for the most part because of the fact that advertising is associated in the mind with the thought of the great commercial enterprises of the day and the mere thought of an advertisement causes us to think of something to sell or exchange. Many who advocate church advertising have unknowingly and unthinkingly contributed to the development of this state of mind by the terms which they sometimes use in their advocacy of church publicity. We are told by some that the minister is a salesman and that he must "sell" himself and his message to his community. For that reason he is urged to advertise. The church, we are told, has a program which it seeks to "put across" and therefore it should advertise because publicity will help the church to put across its program. There is in such language something which is a little distasteful to the average church and because of that fact the pastor hesitates in taking up a program of advertising. In the main both of these expressions—"Selling" and "putting it across"—are based upon a wrong conception of the purpose of advertising. I believe that it is very generally agreed by the greatest of advertisers today that the fundamental principle of advertising is not selling, but it is attracting. The advertiser does not depend so much upon the ad to sell his goods. He depends upon the ad to attract the attention of people to his goods and those who are responsible for the selling are expected to do that part of the work. If the church and its ministry will take this view of advertising, all objections which might be raised against church advertising will vanish. By attraction I do not mean bait—something held out as a tempting bit of entertainment for the time being—but I do mean a persistent, systematic keeping of the church before the minds of the people of the community.

First, then, there should be an appreciation of the possibilities of this field of church activity and progress. The thought should never enter the minister's mind that he is trying to "sell" himself or put something over. He should see in the newspaper, its columns and its advertising space, a tool which can be of vast benefit in the building of the Kingdom of God and he should be willing to use that tool and rejoice in the opportunity it offers.

One problem which will come to most every minister in the launching of an

publicity. It will cost that pastor something but it will be worth the cost. In the town in which I am located there is now no newspaper. I puzzled for some time over the problem of publicity, but finally purchased a duplicating machine and began to print and send out weekly church bulletins. Soon folks were talking about the bulletins and the church and the official board said "Go ahead. We will pay the bill." Nothing will convince your church board of the value of publicity like a successful campaign of the same.

There is a danger here which must not be overlooked. Results must not be expected too quickly and too abundantly. By that I mean that a program of advertising, to be effective, must be consistently and persistently carried on.

One must not expect the whole town to turn to his church at the first insertion of an ad in the newspaper. That is the great weakness of much advertising. It

is not sustained. Too much is expected of one little ad. Your program must look ahead and plan to build slowly and consistently. In this, of course, I am thinking of the average small community and the average pastor who is trying to build his church through the weeks and stimulate a steady and normal growth that will last.

There is another caution which should perhaps here be mentioned. Remember that any departure from the methods of the years past will cause criticism, and be ready for it when you start to advertise your church. By being ready for it I do not mean plan how it may be answered. It is best answered by saying nothing about it. But it is wise to anticipate it and plan a program that shall be big enough and long enough to even convince the critics. Advertising is something out of the ordinary for churches. For a number of years, while engaged in newspaper work, I was privileged to examine many country newspapers. I also read the dailies and one will find that there are scarcely any of our churches that are using newspaper space as a means of reaching the eye and the brain of the people. But the fact that it has never been done should not keep us from

Harry A. Cochran came into the ministry by way of the printing office. He sees both sides of the rural church publicity—the side of the paper and the side of the preacher. He is going to discuss the opportunities of the small town church in a few articles, dealing with possibilities of publicity.

advertising program for his church will be the problem of finance. In the small town or country church there is no provision made in the budget for advertising purposes. If the matter is presented to the Official Board, not very much encouragement is given and very little headway is made in the matter of securing an appropriation for advertisement. If there is to be a special meeting with an outside evangelist, or if the Ladies' Aid intends to give a play, no trouble is encountered in securing a sum with which to advertise these meetings. The officials probably think such is necessary but the same men and women who can see the value of advertising in this instance can not see its value for the church as a year around proposition. Why is this true? Simply because they have seen advertising work when it comes to the special meetings and have not seen it work in attracting folks to the regular services of the church. What is the answer? Simply this. Let the pastor who believes in advertising make a contract with his local newspaper for a certain amount of space each week and then set about to put on an advertising campaign that will convince his board and his church of the worth-whileness of

(Continued on Page 244)

ILLUSTRATIVE DIAMONDS

Selected by Rev. Paul F. Boller

THE POTOMAC SALUTES WASHINGTON

"I have watched the Potomac at Mt. Vernon, where it makes a sudden turn as if to face for a moment the grave of that patriot all history loves so well. Washington loved that stately river and dwelt on a bluff with its outlook of which no lover of scenery could ever tire, and there he died and there he is buried. 'Tis a fitting spot for the comparison, lacking in room and majesty. As long as rivers flow, so long will the Potomac waters make salutation to that royal republican whose services are more renowned than those of all the emperors of Rome and Pharaohs of Egypt."—Wm. A. Quayle in "Out-of-Doors with Jesus."

THE CALL OF ABRAHAM LINCOLN

"One time a man named Lincoln gave his special services, in the providence of God, to take a menace by the throat and choke it dead. And one time in Illinois, when a camp meeting was being held, a man strangely gifted for talking was there and preached, and his name was Peter Akers. And as the man talked his voice was like a bugle blast that got a-going and could not cease, and he said: 'In this audience there may be a man who, by the grace of God, shall throttle this evil and choke it to death.' And somehow or other Lincoln was there, and felt his blood rise to his cheek and show through the bronze of the prairie tan of him, and he began to dream great dreams. A sower went forth to sow, and cast not drums of battle nor arrow's flight nor javelin's thrust into a life, but cast the seed of a little flower of thought, a white lily, and it bloomed out by and by into a white lily flower called 'Emancipation!' This is the business of life, this sower going forth to sow."—Wm. A. Quayle in "Out-of-Doors with Jesus."

THE GLORY OF MEN LIKE LINCOLN

"This is the glory of men like Abraham Lincoln. It will be remembered when Richmond was taken the military men arranged a great procession. They had planned to march into the captured city with Lincoln heading the parade. 'But,' said the President, 'how will I look at the head of those troops; that is no place for me.' 'Why,' they said, 'you are the President, that is the very place for you.' 'But,' said the great man, 'will it not hurt the feelings of the Southern people to have such a procession?' They answered, 'We must not think of that; we must think of the victory.' 'But,' said Mr. Lincoln, 'I do think of that, and if I go to Richmond I will go in a quiet way: I will go with no banners.' And so the whole program was defeated, and when President Lincoln did go down to Richmond a few days later he walked up the street alone. And when he spoke to the

Thou, too, sail on, O ship of State.
Sail on, O Union, strong and
great.

Humanity with all its fears,
With all its hopes of future years,
Is hanging breathless on thy fate.
We know what master laid thy
keel,
What workman wrought thy ribs
of steel,
Who made each mast and sail and
rope,
What anvils rang, what hammers
beat,
In what a forge and what a heat
Were shaped the anchors of thy
hope.

people, this is what he said: 'I am not here to see what you can do for me, but I am here to see what we can do for you.'—M. J. McLeod in "The Revival of Wonder."

THE RESOURCES OF ABRAHAM LINCOLN

"High ideals and lofty ambitions which crystalize our visions into purpose and determination are the most valuable resources any man or woman can have. Who of us has not seen young men and women with good health, strong bodies, clear minds, excellent opportunities, and yet infinitely poor because they were bankrupt at the point where it counts most? They have no castles in the air to lead them over the path of exertion and self-denial to great victories. A boy may be as poor and ignorant as was Abraham Lincoln on those nights when he lay flat on his stomach mastering books by the light of a pine torch; but he is rich if, like Lincoln, he has castles in the air supported by untiring exertion and determined will."—L. A. Banks in "Illustrative Prayermeeting Talks."

THE WORDS WE UTTER

"Frederick the Great was once ridiculing Christianity in the presence of his generals. Most of them were convulsed with laughter at his coarse jests. One of them, however, Joachim von Zietan, remained silent, and after a time could bear it no longer. 'Your majesty knows well,' said he, 'that in war I have never feared any danger, and everywhere I have boldly risked my life for you and my country. But there is One above us who is greater than you and I—greater than all men. The Holy One I can never allow to be mocked or insulted; for on Him repose my faith, my comfort, and my hope in life and death. I salute your Majesty.' The great emperor looked at the man in astonishment and admiration, and then and there apologized for what he had said. Joachim von Zietan had spoken the right word at the right time, and it has made his name illustrious."—H. B. Hunting in "Christian Life and Conduct."

LEARNING TO SING THE NEW SONG

"How can we sing the new song there unless we learn its accents here? In a Christian home a group of persons was seated about a phonograph. Among them was a very old man who had never before heard the wonderful little instrument. At first light tunes only were played. The old man's face showed his astonishment. Then an aria from one of the operas was played, which added to his amazement. At length the instrument turned to the hymns of the church, and strange, wonderful voices from far away, yet also very near, were heard singing the strains of the Christian faith. The old man moved his chair closer, lost to all about him. At length a sweet voice was heard singing—

'Nearer, my God, to Thee,
Nearer to Thee.'

Then the old man's self-restraint broke down utterly, and forgetting his feebleness, ignoring his broken voice, and the presence of the company, he joined in the hymn and sang joyously of the nearness and preciousness of God. He had already learned the songs of Zion, and when he heard angelic voices singing them they were not new songs to him, but old songs. If we learn to make melody in the heart here, we shall have no difficulty in singing the new song there."—E. W. Work in "Every Day."

NO SECURITY IN ARMS

"There is no security in arms. No security in anything but that mercy which Edmund Burke offered in the case of 'suffering nations' as the complement of justice! Mercy will heal wounds, still revenge, establish peace, and thus win security for victor and vanquished both. Look what mercy did at the close of the Civil War in 1865! The South had provoked that prolonged and bloody struggle. Its armies had three times invaded northern territory, and laid waste fields and cities. Its campaigns had cost the North a million lives, and billions of dollars' worth of treasure. Yet when the seceding states had been defeated, the heart of Lincoln, great as it was, had no room for thoughts of reparation, or even of security by force of arms. He sent the conquered soldiery home, with their accoutrements and horses; he released the officers and civic leaders, and turned a deaf ear to all demands for punishment. Treason was in the scales here, and not merely war—yet Lincoln forgave everything 'with malice toward none, with charity for all.' And the result was real security. Never again did either North or South have to fear one another, for mercy had done its perfect work of achieving and cherishing 'a just and lasting peace.'"—John Haynes Holmes in "What Shall Be the Fate of Germany?"

INOCULATION AGAINST HATE

"Carl Ewald in his book, 'My Little Son' tells of an evening when his boy came home boasting of his part in the hounding of a Jewish boy who had ventured into their circle of fun. Ewald began to explain about the tradition and treasure of Jewish life, about Moses and Abraham and David and Jesus. They then started out together, father and son, to search in the dark streets for the Jewish lad, hoping that they could find him and tell him they were sorry. They came home baffled, but the lesson of the search had burned itself on the mind of Ewald's boy.

"That night, as the father and mother stood over their sleeping son, he seemed fretful and nervous, wakeful and restless. The mother said, 'Carl, I am afraid our little boy is sick!'

"Ewald replied: 'Don't worry, mother. It will be all right. I know what is ailing him. I have just inoculated him against the meanest disease in the universe!'"—B. C. Clausen in "The Door That Has No Key."

PUTTING THE VELVET ON

"The workers in a settlement house in one of the large cities became interested in a young girl who showed a talent for painting. She loved especially to paint pansies, although she had never seen any real ones. One day a friend gave her a bouquet of pansies. After looking at them for some moments, she exclaimed, 'I can paint them, but I can't put the velvet on.' God has put the velvet on innumerable things, so that this rough world shines with beauty. The earth is full of his riches. The peacock's wings might have been left without their iridescent greens and blues, and their 'eyes' of feathered glory. Why has the Creator taken such pains, and used such a lavish hand, with caterpillars and moths, and other lowly things? And why has he made 'the bud of the tender herb'? And why has he put so much beauty in the human eye and the human voice? It is because having created, he caressed many things that he had made, and put the velvet on with his loving touch."—E. W. Work in "Every Day."

BE QUICKLY RECONCILED

In a letter to James Boswell, Dr. Johnson observes: "I had great pleasure in hearing that you are at last on good terms with your father. Cultivate his kindness by all honest and manly means. Life is but short; no time can be afforded but for the indulgence of real sorrow or contests upon questions seriously momentous. Let us not throw away any of our days upon useless resentment, or contend who shall hold out longest in stubborn malignity. It is best not to be angry, and best, in the next place, to be quickly reconciled."

THE FACE OF THE PILOT

"There is a sweet story told by Robert Louis Stevenson of a storm that once caught a vessel off a rocky coast and threatened to drive it and its passengers to destruction. In the midst of the terror one daring man, contrary to orders, went to the deck, made a

very dangerous passage to the pilot house, saw the steersman lashed fast at his post, holding the wheel unwaveringly and inch by inch turning the ship once more out to sea. The pilot saw the watcher and smiled. Then the daring passenger went back to the other passengers in the lower part of the vessel and gave out a note of cheer. 'I have seen the face of the pilot and he smiled. All is well.' Let us imitate the example of the shepherd boy and also that of the old man, and at all times and under all circumstances by prayer seek the face of our Heavenly Father, and then whatever happens we can say with the same confidence of that daring passenger on the vessel in the storm, 'I have seen the face of my Pilot, and He smiles, and all is well.'"—G. B. F. Hallock in "One Hundred Choice Sermons For Children."

WHO IS TO BLAME?

"Take, for example, our shameful violation of the Eighteenth Amendment. We got rid of the legalized liquor traffic at a terrific price. It cost us almost a century of conflict. It cost us rivers of blood and oceans of tears and millions of broken hearts. But at last we kicked this murderous monster out of the front door. But now, through our contempt for law, we are allowing it to wriggle in at the back door. And who is to blame? Not the negro bootlegger in 'Black Bottom.' Not the ignorant foreigner who has learned hatred for all government through centuries of tyranny. Those most to blame are the so-called good citizens who patronize the bootlegger. Many of these are men in whose veins flow the blood of ancestors who fought in the Revolution. Such men are without excuse. And next to these in point of guilt are ourselves. We are to blame because we do not rise with the scourge of a hot and holy indignation and drive such lawlessness from the land."—C. G. Chappell in "Sermons on Old Testament Characters."

HOW GOD CALLS US

"God is always calling us through human need. An old man falls in the street. He is stunned and cannot get up. You rush at once to his assistance. Why do you do that? God calls you. He calls you through that man's need. When in 1861 the flag was fired on at Fort Sumter, the Union was in need, and through its need God called upon the men of the North to pick up the flag and see that it waved over an undivided country. And so today God is speaking to men through the needs of the world. We talk about young men being called to go as missionaries. How does God call them? Through the need of the non-Christian world. Young men hear about the terrific needs of these vast populations, and touched by those needs young men and young women say, 'Here we are, send us.' We speak about men being called to the ministry. How are they called? They are called by God. How does He call them? Through the needs of our great cities, and our rural communities."—Charles E. Jefferson in "Cardinal Ideas of Isaiah."

A SCIENTIST SEES GOD

"When one reflects, it is not difficult to see, moreover, why such a man as Pasteur, the great forerunner of this new humanism, should be also a man with a conception of the infinite which enabled him to see all things clearly and in fair proportion. This man, to whom Sir William Osler referred as 'the most perfect man who had ever entered the kingdom of science,' and who gave his genius humbly to those who had to bear the heat and isolation of countless wearisome days—in order to save their silkworms, to save their sheep, to save their children from hydrophobia and diphtheria—this man could also write: 'Positivism does not take into account the most important of positive notions, that of the Infinite. . . . I see everywhere the inevitable expression of the Infinite in the world. . . . The idea of God is a form of the idea of the Infinite. . . . Blessed is he who carries within himself a God, an ideal, and who obeys it; ideal of art, ideal of science, ideal of the gospel virtues, therein lie the springs of great thoughts and great actions; they all reflect light from the Infinite.'"—Rollo Walter Brown in "The Creative Spirit."

THE CONQUEST OF THE PRESENT DAY

"An army was assailed by an overwhelming foe. The defenders were utterly outnumbered. The sheer weight of the attack, flung upon them in the open field, made for their tragic rout. Back of the defenders was a narrow pass through a rocky gully. The beaten army hurried through the defile, pouring back as if from the neck of a bottle. Once through, their commander suddenly realized that this insignificant force of his, absolutely helpless in the open battle array of the plain, could be quite invincible in the defense of the narrow pass. Only a few of the attacking force could come through at any one time, and they could be easily dealt with when they came.

"Today is a narrow pass. We can fight off our foes, if we choose to meet them between the high walls of today. We are certain of defeat if we foolishly join battle with them, spread out into thin and wavering weakness upon the wide expanse of yesterday and tomorrow."—B. C. Clausen in "The Door That Has No Key."

IS CONSCIENCE A SUFFICIENT GUIDE?

"Of course the matter of prime importance is to do what is right. But how is one to determine what is right? Conscience is not a sufficient guide. Conscience is to a man what a compass is to a mariner. It gives him a sense of moral direction. Yet men cannot navigate the waters of life steering only by consciences any more successfully and safely than sailors can navigate the Atlantic equipped only with compasses. Seamen must have a chart on which are marked some soundings, some routes of travel, some harbors to be made. The most conscientious people can oft go sadly astray when they have the wrong chart. Along with conscience, a man must have a map for his life on which are marked some great beliefs and convictions."—Ralph W. Sockman in "Suburbs of Christianity."

Advertising the Small Town Church

(Continued from Page 241)

doing it. Carefully planned, a program of church publicity will prove most effective in enlarging the influence and usefulness of the church.

II—An Appreciation of the Country Newspaper, Its Editor and Publisher

In the preceding article it was suggested that the minister must have an appreciation of the value of church publicity and that he must devise methods whereby he can get that same appreciation into the minds and hearts of his people. The emphasis in this article will be placed upon the fact that the pastor and his people must have a deep appreciation of the value of the paper and of the purpose of its editor. We are often impressed with the fact that the large daily newspapers exert an influence which is not altogether wholesome but some of the blame for this condition can be attached to the reading public as well as to the newspapers. But whatever we, as ministers, may think of the influence of the daily newspapers, we can rest assured that the average country newspaper is as great an asset to the minister or ministers of the town as is almost any one outside force. I know that a great deal of fun is poked at the country newspaper. The country correspondence is amusing at times, not half so amusing to the public as the first draft of it is to the editor. He sees it as it comes from the hand of the correspondent. But with all that the average small newspaper is an influence for good in the community in which it is located.

In thinking of the paper as an asset to the pastor I am not thinking particularly of the human interest touches which the wide awake minister can glean from its pages, nor am I thinking of the news which it will bring to him concerning his parish. I am thinking first of all of this fact—by far the greater majority of country newspaper editors are good men who have the good of their community at heart and are willing to do all that they can to further the welfare of the community. Of course there are some who do not thus have the best interest of their community at heart but we are speaking of the general run and I am sure that the minister will not find in his town any one more willing to cooperate with him in his work than the editor of the local newspaper. This may seem very commonplace and in no way connected with the subject of advertising but if the preacher is to get the most value from the publicity which he plans, he must learn to look upon the newspaper as an ally and in so doing he will increase the efficiency of his advertisement.

In the second place the newspaper is an ally of the minister in this way. In the small community the newspaper adds weight to the words which are spoken through its columns. The minister or group of ministers may feel that there is something which should be called to the attention of the people of the community. The preacher may raise his voice and earn for himself the name of meddler, up-start, or some other such beautiful nick-name. (Not that he should not raise his voice regardless.) But if that minister or group of ministers can secure the cooperation of the editor and get said through the columns of the paper what needs to be said the people will take notice and added weight will be given to the words because they appear in the newspaper. Of course this applies to matters of public interest and welfare and not to some little hobby of an individual minister. The editor as a rule is glad to champion the cause of right and will cheerfully do so when he feels that he has the backing and cooperation of the ministers and the church people. Often times he does not know this because the minister has never thought of the newspaper as of any consequence in the battle for righteousness in the community. Because they do not so regard it many ministers are denied the benefit of the support which the newspaper could give them.

In the third place the country newspaper is an asset to the country minister in that its editor is anxious and willing to publish news items concerning the church and its work. The attitude of the small town newspaper in this regard is very different from the attitude of the large metropolitan newspapers. As a rule, church news is crowded into obscure corners of the large dailies and is set in small type. In the small papers the real news of the churches is featured. During all the years in which I worked in a country newspaper office I was connected with some organization of the church. The editor of the paper was always glad to get for publication the facts concerning church events.

In the next place the newspaper in the small community is an asset to the minister because it affords him an opportunity of week by week keeping his church before the minds of the greater part of the people in his community. We are constantly facing the problem of how to get the attention of folks. The newspaper offers a channel through which the minister can bring the message of his church to some people who can scarcely otherwise be reached.

Brother pastor, when you take a survey of your community do you list the newspaper as one of the assets of your community? The people in your com-

munity read the local paper because it gives them the news concerning the doings of their friends and neighbors. They read the ads in the local papers. Why not make the most of the chance here given unto you?

Food For Thought

The following extracts are from convention speeches of the Direct-Mail Advertising Association as reported in "Postage." We think they contain food for thought for ministers.

"If we want to get results from our prospects, we must know more about our prospects. What interests people is the most important thing in the whole problem of selling."

"People are amazingly similar in their likes and dislikes."

"You should test every mailing. The test will show you how your big campaign will work out."

"Use sound, substantial common sense in telling about what you have to sell, instead of trying to get over clever ideas."

"Man is the only animal that can take full advantage of all that has gone before. Yet statisticians tell us that only one-half of 1 per cent take full advantage of what has gone before."

"Your prospects are divided as follows:

- 8 per cent of superior intelligence.
- 13 per cent of high average intelligence.
- 20 per cent of average intelligence.
- 59 per cent below the line.

"Advertising is whatever the customer tells you it is—good or bad."

"The letter is the most personal thing next to a salesman."

"A list of names is not a list of prospects. A prospect is not a prospect until he says something. No salesman can sell against silence. Your mailing list is composed of three classes:

- 1—I am ready to buy.
- 2—I may buy.
- 3—I will not buy.

If one of this class gives you a good reason, take his name off your list. If a poor reason, keep the name on the list."

"The mailing list is the most important thing in any business. There is no part of any business more thoroughly neglected. It is the most important wheel for it is the steering wheel."

"In preparing Direct-Mail, remember that the human eye sees the picture first. The average person reads from left to right. Put pictures at left; type at right. The less type, the better."

"In preparing your selling talk, be human. Try to sell as you would like to be sold. Make it easy to inquire or easy to buy."

"Big men will read anything that is interesting."

Men's Classes Visit

The men's classes in nine towns in Montgomery County, Indiana, have agreed to try a plan of class visitation that is starting off enthusiastically. Each class will act as host to the combined classes of the group at least once a year. More than 230 men met in Linden as guests of the Linden Methodist Church. The program each time will include a get-together session, a songfest and an address. These meetings have already increased the attendance in the various classes about 15%.

ASK DR. BEAVEN

Question—I am situated in a church located near a college. We have a good many students who come into our church services. What is the best way to tie them up with the church?

Answer—Some churches have conducted rather extensive experiments along this line. The First Baptist Church of Syracuse has a student church which is completely manned by officers from the student body of the University of Syracuse nearby. Full details of the working of this plan could be found by writing the First Baptist Church of Syracuse, N. Y.

A good many churches have attempted to meet the need by creating a Student Membership Church giving the student a relationship with the local church without withdrawing his membership from his home church. A statement from his home pastor in somewhat the following form is secured:

This is to certify that..... is a member of..... church of..... and now resides in Rochester attending..... that without removing he.... membership from this home church we affectionately recommend h.... to the..... Church of..... to sustain student membership with that church; such relationship to terminate at the close of h.... attendance at h.... school or college in.....

....., Pastor.
Date.....

On this statement the student is then received as a student member of the local church, it being understood that his student membership terminates with the conclusion of his school work. While this has some drawbacks it attempts to cement the ties that bind the students to the local church and enables the church to have a little more sense of permanency in the contacts that it makes.

Question—What is the best method of following up visitors who attend church services?

Answer—The first step of course is to get their names and addresses. Many churches maintain a Guest Book and ask visitors to register at the close of the services. Others have cards in the pew racks which visitors are asked to sign. In other churches the church officials, or a special committee make it a point to be seated in different sections of the church and watch for strangers, getting their names and addresses and turning them into the church office, and again the pastor can get many at the church door after service by having a secretary stand behind him and take down names and addresses as he asks for them. One church is using the following form of letter which it sends to all visitors, usually enclosing a Pastor's Acquaintance Card or some form through which, if the person is interested in church membership, he or she can make an easy response to the church's invitation:

"Dear Friend:

We were glad to see that you were in attendance at our church service last Sunday. We want to express our pleasure at your being here, and to speak our

welcome to you and our earnest hope that you may come again. If you are to be in..... for any length of time now or in the future, we should be glad to have you look upon this church as your church home. If we can serve you we would be glad if you would let us know.

Yours very sincerely,

P. S. If you have no other church home and are interested in our church will you fill out the enclosed card and return it.

In addition to the letter which is sent it is well, of course, to have those who indicate that their interest is not purely that of a visitor, or who reply saying that they have no other church home, looked up, personally, by the pastor or church members.

Question—In our new building which we are constructing for religious educational purposes some have told us that the only method to follow was the double space for each department, one space for the assembly and another for class room purposes. What is your experience and observation?

Answer—The use of double space for each department in a church school is ideal, and where it is possible to afford it unquestionably it is a splendid thing to do. This enables each class room to have a permanent partition and to offer far more perfect teaching facilities.

On the other hand, if the church does not find that it can afford this double space for each department it is possible, by the use of folding doors, or rolling partitions to get somewhere near 75% or 85% efficiency even if it only uses single floor space. Use it with the partitions back for assembly purposes and with the partitions in place for class room work. We have done this for eight years with practical satisfaction. If you are interested in the various names and types of partitions we will be glad to give you names and addresses of different firms.

Question—Our church is located in a neighborhood adjacent to a foreign speaking population. What are the normal steps for a church to take where its people are desirous of serving the foreign speaking community?

Answer—Probably no method of serving has been devised that is more useable or adaptable than the so-called home visitation, or "Christian Americanization" work, done by the women members of the congregation. These people after a little training go into the homes of the neighborhood, getting acquainted with the mothers, teaching them English, teaching them home-making and giving them American home conceptions. This method provides general contacts upon which the spiritual contacts can be based. A good many of the Women's Home Mission Societies have developed a department for the inauguration and supervision of this type of work. I have no doubt if you address your own Home Mission Society you would find aid along this line. I am familiar with it as it has been developed by the Home Mission Society of the Baptist denomination. If you care for literature that they might have

it could be gotten by addressing the Woman's American Baptist Home Mission Society, 276 Fifth Avenue, New York City.

When these personal contacts have been established it is then easily possible, after gaining the confidence of the foreign speaking people and after serving them, to get them and their children together in groups for a more regular type of religious instruction. Week Day Religious Education, Daily Vacation Bible School, and other types of procedure of the same nature are, of course, standard methods of approach.

Question—On what basis do you grade the children in your church school?

Answer—Our general principle is to grade them according to their standing in day school. While it is not quite as hard and fast as it is in day school, it is nearly so and we find that it is easier with the average parent to defend that method of grading than the method that is based upon your own local decision or upon the will of the teacher. Over and over again when we have fallen back upon the standing that the public school has given a child and appealed to the parent who objected to that grade, to recognize that they would not object to it in the day school and that we had to rely upon the parent's co-operation in doing the task that we had undertaken, we have found a new parental respect for our enterprise and a willingness to co-operate that had not previously appeared.

Better Letters

The following is an extract from a talk on Better Letters by President Charles Wiers at the recent convention of the Direct-Mail Advertising Association:

"I am going to let loose a swarm of bees.

1. Be a sunshine dispenser.
2. Be careful in addressing, etc.
3. Be thorough. No letter ever scores unless it is sensible and complete. Give facts in your letter.
4. Be thoughtful.
5. Be enthusiastic. If you want your letters to live, put a little enthusiasm in them.
6. Be courteous. I do not believe in the clever letter.
7. Be in earnest. Earnestness will cover a multitude of mistakes.
8. Be alert.
9. Be patient.
10. Be clear.
11. Be a lover—of people.
12. Be human. Be a regular "guy."
13. Be a student. We do not read enough. Don't spend too much time reading details. If John Jones shoots his wife, what do I care about details. He's shot her, hasn't he? She's shot. What more do I want to know?"

Give not from the top of your purse, but from the bottom of your heart.

It is not a question of your money or your life, but of your money and your life.

DOLLAR TIPS

Church Management will pay one dollar for any tips which are used in this department. Any tips which you may give of giving efficiency to your work, saving time, or of any other nature which may be of value to the minister will be considered. Just address your envelope "Editor, Dollar Tips, Church Management, 634 Huron Rd., Cleveland, Ohio." Unavailable tips will not be returned so the writer is advised to keep a carbon copy.

Folding the Stencil

IN regard to the use of the mimeograph as discussed by Rev. C. J. Williams in the October Church Management, page 26, he speaks of cutting the stencil in two when preparing to print a four page bulletin.

I have been printing four page bulletins for quite a while and find that it is not necessary to cut the stencil in two. I fold the stencil at about the middle, folding both the stencil sheet and the backing sheet. The stencil may then be put into the typewriter and the stencil cut as usual. After removing the stencil, I paste a narrow strip of paper along the stencil sheet where the fold was made. Then the stencil is ready for use.—DeWitt C. Ellenwood, Port Byron, Ill.

The Children Stay for Church

I FIND if a preacher will make his morning services understood by his children that they will remain for services, even better than the old people. For years now I have used cards similar to the one below. I pass a card and a pencil out to every child at the morning hour of worship and have it filled in during the service. This gives them something definite to do. In the early part of the service I tell the children a short live story with a moral to it. The cards are collected at the conclusion of the service and filed. Each child not missing a Sunday in the month, goes on the honor roll the following month.—Cicero B. Fielder, Van Alstyne, Texas.

STAY FOR CHURCH CARD

Write answers to following questions:

One Song Sung This Morning:
 Name Today's Story:
 Preacher's Subject:
 Preacher's Text—Where Found?
 Two Bible Places or Names used
 Best Thought in Sermon:
 Did you listen during all the service

(Name In Full)

How to Find What You Want

AS a student in seminary I decided that every minister must have some kind of filing system that would be handy, inexpensive, and a plan simple enough to find what you want when you want it. I carefully examined several filing systems that friends of mine had set up. In most cases I found their plan to be so complex, and so extensively cross-indexed, that one would lose much time trying to trace up the desired speech, illustration, or sermon. After hearing these men tell of the merits and disadvantages of their plan, I adopted one that seemed most promising to me.

It is what is known as the Beestool system, two little booklets containing separate labels, about a thousand in all. One book contains homiletic labels, the other social reform labels. These labels are waxed on the back so as to be pasted on whatever may be desired. I bought enough of the large 8x11 heavy folders to set up the entire system of about a thousand different subjects. I have had this system in use for five years and feel that I would be seriously crippled without it. I am constantly adding new subjects to this list, and it being alphabetically arranged I can in a moment find the material on any subject I am working upon.

Next came the problem after I had been in the pastorate for a short time of filing away sermons I wanted to keep. As I write all my sermons out in full I value them more highly than I would if I only made notes on the subject. After five years I have solved this problem to my satisfaction. Again I took envelopes the size of my sermon manuscripts placing the sermon inside, the subject and number on the top of the envelope. Then on a large piece of cardboard I put the subject and number of all sermons filed. In this way after five years preaching I can pull out any sermon instantly. I am constantly adding to this list. So I am very proud of both systems, and feel that they are absolutely necessary in my work.—L. Spurgeon Clark.

Filing Sermons

Here is a sample of the envelope I use in filing my sermons. The envelope is 6½x9½ heavy manilla. I buy them in quantities and have them

printed. Put away in these envelopes used sermons are easily found and identified. The "Helps Consulted" enables one to locate references in the notes while the "Where Preached" aids one's memory—George P. Kehl, Indianapolis, Ind.

Sermon No. Occasion.
 Subject
 Text

Helps Consulted
 Where Preached
 1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14

The Worth of the Church

These are the titles of sermons on the above subject preached by Rev. Herbert A. Bosch at St. Paul's Evangelical Lutheran Church, Mansfield, Ohio.

SPECIAL SERVICES

Sunday Evenings at 7:30

"The Worth of the Church"
 "The Church and the Individual."
 "The Church and the Home."
 "The Church and Industry."
 "The Church and Business."
 "The Church and the State."
 "The Church and Civilization."

"God's Fool"

"It is because I believe in the sanctity of the nation and the magnificence of patriotism; it is because I believe youth can best serve the nation and mankind by living for duty rather than by dying for it, that I reaffirm my belief that the Christian Church, if it be so minded, can, in the name of Christ, rule out war and rule in peace within a generation. I may be a fool, but if so I am God's fool!"—Right Rev. Charles H. Brent, at the Stockholm Conference.

24-Hour Parish Paper Service

We print and ship all weekly parish papers within 24 hours after receiving copy. 4 and 8-page monthly papers are shipped within 48 hours.

Samples and Particulars Free

The National Religious Press
 Grand Rapids, Mich.

A Lenten Program

This program for special lenten activities comes to us from the First Presbyterian Church, Independence, Iowa.

The First Presbyterian Church
Ralph V. Gilbert, Minister
Independence, Iowa

Schedule of Lenten Activities

I. School of Evangelism; March 16-20
(The purpose of this School is to deepen and enrich our spiritual life. It will be led by the pastor. Meetings will begin at 7:30 P. M.)

March 16—

"THE HOLY SPIRIT" (An Analysis).

March 17—

"SEASONS OF THE SOUL" (Laws of the Spirit).

March 18—

"THE ATTRACTIVE CHRIST" (Portraiture).

March 19—

"JESUS, PERSONAL EVANGELIST" (An Example).

March 20—

"PERSONAL EVANGELISM" (Methods of Work).

II. Special Lenten Services; March 22-27

(These meetings are the supreme evangelistic effort of the year. The Rev. Robert Clements, D. D., will be the speaker. A chorus choir, conducted by Mrs. Rosemond, will lead the singing. Meetings will begin promptly at 7:30 P. M.)

March 22—Sabbath School Night. All the children are to bring their parents, and all the parents are to bring their children. The pastor will speak.

March 23—Dr. Clements will deliver his first message. An informal reception will be held after the service.

March 24—Dr. Clements will speak.

March 25—Dr. Clements will speak.

March 26—Dr. Clements will speak.

March 27—Dr. Clements will bring his final message. Immediately after this service, at 8:30 P. M., the Session will assemble in the S. S. room to meet those who may desire to unite with our church.

III. Communion Service and Public Reception of Members, March 29

(In many respects the greatest service of the entire year. Those desiring to unite by letter should write for their letters NOW so that they will be here in time for this occasion.)

Are You Sick

Mrs. Huff is up the Miff Tree
On a seat fixed good and firm;
And she'd like to tell the Rector
A few things and make him squirm.

Mrs. Huff was sick abed, sir,

Yes sir, sick abed a week!

And the Rector didn't call, sir,

Never even took a peek.

Wasn't that enough, enough, sir,

To provoke a Saint to wrath?

And to make a Christian Pilgrim

Wander from the Churchly path?

When I asked her if the Doctor

Called to see her, she said "Sure,"

And she looked as if she thought I

Needed some good strong mind cure.

Then I asked her how the Doctor

Knew that sickness laid her low,

And she said that she had called him

On the 'phone and told him so.

So the Doctor called to see her,

But the Rector didn't go,

For the Doctor knew that she was ill

And the Rector didn't know.

Now the Doctor gets his bill paid

With a nicely written check,

But the Rector, for not knowing,

Simply gets it "in the neck."

—A. Q. Bailey, The Triangle, Holy Trinity

Church Collingswood, New Jersey.

I Sez --- He Sez

I SAID to Dr. Stidger, "Now that we are finishing up your articles on advertising I have something else I would like you to do for us."

He said, "All right, shoot ahead. Tell me about it."

I said, "I want a series of articles telling about different types of church executives who have made good and telling of their methods. This complex era has produced many such."

He said, "You take the words out of my own mouth. I would like to write you a series such as that. How would this do."

First I want to tell you about the man who has found a need for five distinct Sunday services. That is Burris Jenkins.

Then there will be an article on the series builders. Here we have Thompson, Wunder and Reisner.

Third, is about a man who is using Sunday evening pageants and filling a church which has been empty since the days of Bishops Quale and Hughes. It is L. Morgan Chambers.

Then there is the man who has found a religious significance in dancing, Dr. William Norman Guthrie.

Fifth, we have a study of a man who is a complete type in himself, S. Parkes Cadman.

Sixth, the story of the man who introduced flood lighting, Lucius Bugbee."

I said, All right go ahead. The office will send the check.

HE WENT AHEAD AND WE BEGIN THESE ARTICLES IN THE NEXT ISSUE

Attention---Inventors and Architects

OUR inventors have bent their energies to lightening the load of every calling save that of the minister. He must still struggle with his congregation without mechanical assistance. After carefully studying the minister's problems, CHURCH MANAGEMENT feels that there is need of the following inventions:

A noiseless switch for turning on the organ motor.

An electrical connection by means of which the minister may administer a gentle shock to the ushers when they go to sleep on their job.

An automatic sprinkler so adjusted that the minister when preaching the social gospel may spray a little chloroform upon the nostrils of the senior deacon.

A warming oven to take the frost out of the dear sister who has come to church for an entire year without being spoken to.

A cash register issuing receipts for the old lady who can never figure her church pledge so as to agree with the books of the financial secretary.

A checking place where people may park their chewing gum during divine worship.

A sound proof chamber where disgruntled church members may say what they think about the pastor.

Ditto—(well padded) where the pastor may say what he thinks about some of his church members. (No heat will be required for either of these rooms.)

A reduction coil for taking the static out of vocally minded babies.

A contraption for tuning out the choir.

Cable-tows by which the ushers may get the congregation to their proper seats.

Lassoos for catching pious dogs.

Push buttons (such as commonly found in street cars) by means of which the congregation may signal the preacher when they want to get off and go home.

A Get Acquainted Card

From the Marble Collegiate Church, New York.

LET'S GET ACQUAINTED

Name

Residence

Temporary.....Permanent.....
(Check Which)

Home Address.....

If you would welcome a social call by one of the Pastors, indicate a convenient day.....and hour.....

The Caravan Men's Class

SUPPOSE that your men's class started an advertising campaign to secure an attendance of seventy-five and was so successful that it ended up with an attendance of 200. You would think that the fellow who ran that advertising knew something about it, wouldn't you. Well that is what actually happened in the Church of Christ of Canton, Pa. The first advertising cards asked for seventy-five men for the Caravan class. The cards had to be recalled for the response went way beyond that number. We have seldom seen such snappy advertising as that class puts out.

The church is helped in this respect by having its own printing plant. The pastor, Rev. Edwin Wyle, is a practical printer, and he oversees the work which is done by Sunday school boys. Some of the boys are scouts and are encouraged to earn their printing merit badges by working on the church press. As the result the printing is secured at a minimum of cost. It is estimated that the church has \$500 in its printing plant.

The class issues many types of publicity some of which are shown with this article. One of them is the weekly bulletin called the "Self Starter." This little sheet is newsy and well gotten out. From it we glean such attractive bits as, "Come out and hear Wyle on the lesson, it's worth while," "Lincoln said: 'no man ever got lost on a straight road.'"

Another very interesting leaflet issued by the class tells what the name "Caravan" means.

"The dictionary says: 'A number of people joined together for mutual help—a moving company.'"

"It also implies mutual profit. Moses leading Israel's caravan said to his neighbors, 'come with us and we will do thee good.'"

"Jesus was on a caravan journey at the time he taught the wise men of his

day, and told his parents, 'I must be about my father's business.' 'And he increased in wisdom and stature and in favor with God and man.'

"It also implies progress, a caravan

goes and this Caravan Class of men is a going concern.

"It also implies a goal to be reached. In this class the goal is a happy, strong and virile manhood."

One of the interesting features in promoting the class has been a contest between this class and a similar class

We want YOU TO JOIN OUR Caravan Men's Class

It is Different from the ordinary class. It is democratic in organization, Every member is invited to have a place and part.

It is Social. A good place to meet other good fellows.

It is Fraternal. Seeks to help its members and any others who need help.

Fine Lesson Discussion. You may take part or just listen.

For Everybody. Men of all occupations and creeds are invited to join us.

Visitors Welcome. Accept this as a personal invitation from

THE MEN'S BIBLE CLASS

We meet in the Men's Own Room, at the Church of Christ, Canton, Pa., every Sunday morning at 9:45. Hear us sing.

GRANT MILLER, President.
E. W. HALLETT, Secretary.
EDWIN WYLE, Teacher.

If you ever get discouraged YOU NEED CLASS 21 If you never get discouraged Class 21 NEEDS YOU

IS THAT SO? THAT IS SO!

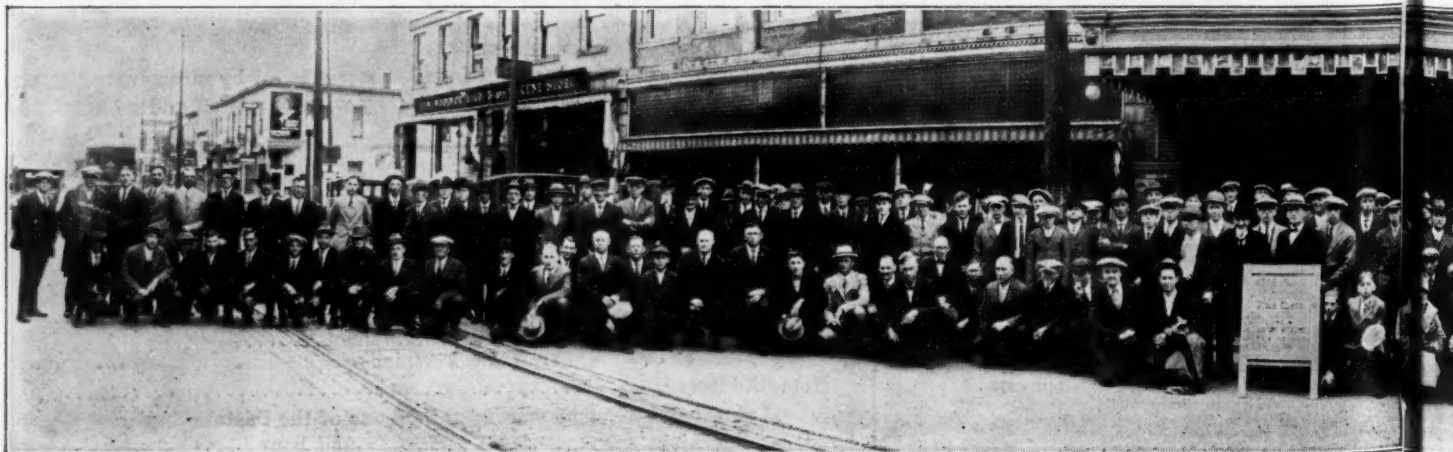
Then it's up to me to join the Men's "CARAVAN" Class No. 21, at the Church of Christ, Canton, Pennsylvania

OUR LEADERS:

Edwin Wyle gives the lesson
E. W. Hallett leads the singing
Grant Miller takes the chair
Good Will Krise taps the ivories
Charlie Grantier finds the eats
Cheerful Frank keeps the roll
And Ralph Randall spends the cash



Let's Get Together
Remember the Hour - - 9:45 Sunday Mornings



in a church at Elmira, N. Y. At the time we write this, the Pennsylvanians seem to have the better of the contest. Such a contest promotes class unity and certainly stimulates interest.

This Caravan Class has for its symbol, "The Camel, the Burden Bearer and the Difficulty Surmounter." Its slogan is its call to worship, "Follow the Caravan."

A Class Which Specializes In Friendship

THE Northeast Men's Bible Class connected with the Independence Boulevard Christian Church of Kansas City, Mo., is a large class but there are other things besides size which will interest readers of Church Management.

One is that the class has employed a full time secretary to give himself to the organization work and other interests. This is a rather unique pro-

cedure for a Bible class. The class meets at 9:30 Sunday mornings, and has its own orchestra and song leader. The pastor, Rev. R. H. Miller, gives a twenty minute exposition of the lesson, adapting it to the needs of men.

Each month a dinner is served at which business is transacted and a program of entertainment given. A weekly publication, The Broadcaster, goes out to each member. The chosen motto is implied in the title of this article, "We specialize in friendship."

Class Against Class

One very effective way of stimulating interest in the Men's Bible Class is by arranging a contest between classes from two churches. This card shows the announcement of such a contest between the Harvey C. Miller Men's Bible Class of the Messiah Lutheran Church of Philadelphia, Pa., and the Men's Class of the Holy Trinity Church of the same city.

HELP MESSIAH WIN HELP MESSIAH WIN HELP MESSIAH WIN

THE HARVEY C. MILLER MEN'S BIBLE CLASS

will enter into a

Membership Contest with the MEN'S CLASS OF HOLY TRINITY

PRESBYTERIAN CHURCH OF LOGAN

During the month of November

WE SHOULD WIN

WE CAN WIN

WE MUST WIN

AND WE WILL WIN, if you and you and you will do
your part

Let every man, woman and child in Old Messiah get busy and land every man in
your neighborhood for The Harvey Miller Class

FOR CHRIST

WORK WINS

FOR THE CHURCH

Everyman's Bible Class

THIS class is another illustration of the possibilities of men's work when one resolves that it should be done. The way was not easy with Rev. E. L. Wiley, the founder of this class and the pastor of the Church of Christ of Fostoria, Ohio. The church was among the smaller churches. The building offered no facilities for pro-

moting the men's work, so it was hard to create enthusiasm. He started with a meeting in one of the local theaters. Here the program seemed to appeal and during 1925 the average attendance has been 231.

(Photograph by courtesy of The Lookout.)

A CODE FOR "GROWN-UP" PARENTS

Professor Ernest R. Groves, of Boston University, has in Harper's Magazine for October drawn up a code of action for parents who have grown up. "Science," he says, "has its morality and it is prepared to draw up for parents a code of conduct that will square the parents' influence with the child's needs"; for example:

"Don't show off your child. It is not the duty of the child to feed a parent's vanity, but the parent's task to forget self-pride in dealing with his child.

"Don't hurry your child. Adulthood is not a station toward which the child should be rushed, but a product of growth, and the growing process is the important thing. You can't mold children: they have to grow.

"Don't use your child as a means of ridding yourself of emotions that you dare not express to equals.

"Don't expect commands to function in place of fellowship. Children can be led but not driven in these days.

"Don't lie to your child or permit anyone else to do so. Your real opinions and beliefs may be far enough from the child's later judgment, but your deceit will be hopelessly distant. Sentiment easily leads to false statements.

"Don't use fear as a whip. Fear can only succeed by making slaves, and slaves, even when obedient, are poor substitutes for full human beings.

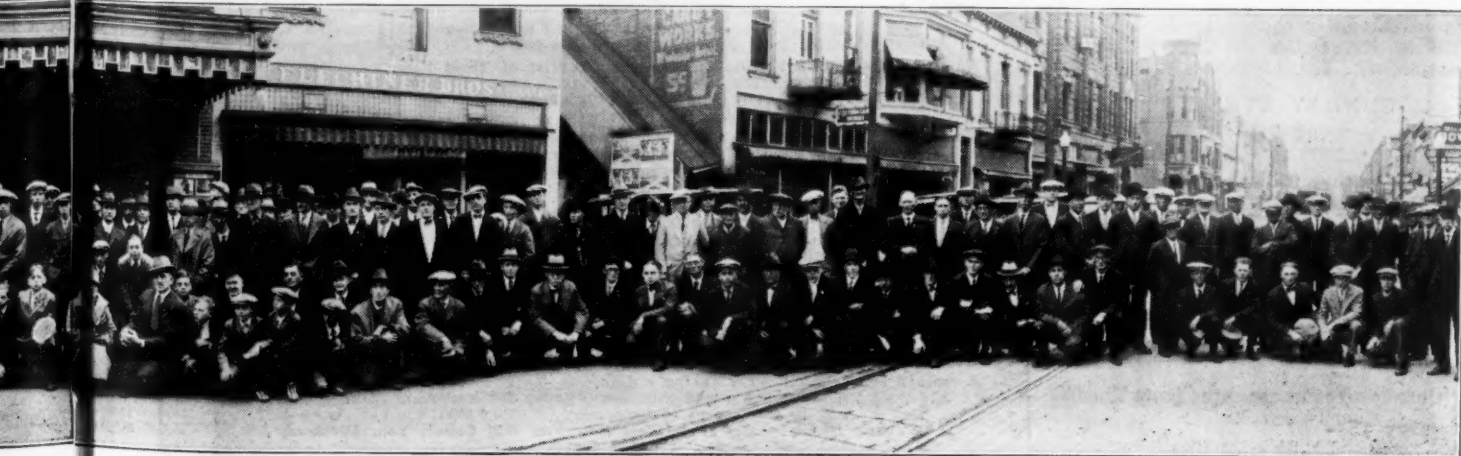
"Don't stress the weaknesses of your child. He may take seriously what you point out to him and develop feelings of inferiority, or he may glue his attention on your own weaknesses and lose respect for you as a harping hypocrite.

"Don't tell your child that he cannot reason. He can and will if you have the wit to help him.

"Don't let your home crowd out your child: put the child first and adjust home life to his needs.

"Don't be a tyrant to your child even if you have power. Children are helpless and long-suffering and usually generous in their judgment of parents. Nevertheless, a parent who drives his child from sheer love of dominance runs the risk of soon losing the child's love. The child will sometime be free, but the parent lonely.

The gist of it all is: Don't be emotionally childish if you desire manly and womanly children."—Christian Advocate.



The Typographical Cross

A very effective plan of lenten publicity is to arrange a striking text in the form of a cross. Here is a suggestive one, though the same idea may be carried into effect with any selected text.

YE KNOW
THAT YE
WERE NOT
REDEEMED
WITH COR-
RUPTIBLE THINGS AS SILVER
AND GOLD FROM YOUR VAIN
CONVERSATION RECEIVED BY
TRADITION FROM YOUR FATHERS
BUT WITH
THE PRE-
CIOUS
BLOOD OF
CHRIST
AS OF
A LAMB
WITHOUT
BLEMISH
AND WITH-
OUT SPOT

1 Pet. 1:18, 19.

And here follows one which is an extended announcement with the card cut out in the form of a cross.



Jesus Savior Pilot Me

Here is the series of sermons on this general theme preached by Rev. W. F. Wilk in Ev. Lutheran Church of the Messiah, St. Louis.

SUNDAY EVENINGS
at 7:30

- January 11—
"As a mother stills her child."
- January 18—
"Hiding rock and treach'rous shoal."
- January 25—
"When the fearful breakers roar."
- February 1—
"Boist'rous waves obey Thy will."
- February 8—
"Chart and compass came from Thee."
- February 15—
"Fear not, I will pilot thee."

The Greatest Thing in the World

A Poem Sermon for Children

WHAT is the strongest thing in the world.

"Iron, steel, and granite rock are mighty things, I deem,
But the strongest thing in all the world is just a dream;

Dreams built a house, and built a bridge, a ship to go afar,
And God's dream made the earth and us and every rolling star."

This verse is from the volume by Annette Wynne, called *For Days and Days* published by the Frederick Stokes Company as are the other verses in this sermon. We don't always think of the dream as being the strongest thing. Other things seem to be more real. But there is the truth in the lines. Every thing worth while in the world first existed in the mind of man. There was the dreamer and the dream before there could be any tangible result.

Childhood may well be the time of dreams. Dreams of things which are to be. Many are the stories told of the dreams of youth of the men and women who afterwards achieved much. They tell us that Napoleon as a child watched with glee the flashes of lightning. He imagined that they were the flashes of his artillery and the rolling thunder was the thunder of his guns. Sir Walter Scott, on the other hand, saw in the thunder shower a thing of poetry and beauty. He clapped his hands and shouted "bonnie." Abraham Lincoln had his dreams as he read by the light of the fireplace in the woods home.

Miss Wynne gives us in verse a picture of the childhood of Columbus, which further illustrates this.

"An Italian boy that liked to play
In Genoa about the ships all day,
With curly head and dark, blue eyes,
That gazed at earth in mild surprise;
And dreamed of distant stranger skies.

"He watched the ships that came crowd-
ing in
With cargo of riches; he loved the din
Of the glad rush out and the spreading
sails
And the echo of the far-off windy gales.

"He studied the books of the golden
day;
He studied but knew far more than
they;
He talked to the learned men of the
school—
So wise he was they thought him a
fool,
A fool with the dark, dark, dreamful
eyes,
A child he was—grown wonder wise.

"Youth and dreams are over past
And out, far out he is sailing fast
Toward the seas he dreamed; strange
lands arise.—
The world is made rich by his great
emprise—
And the wisest knew he was more than
wise."

This story of Columbus is one which shows the strength of dreams which are the strongest and greatest things of the world. Happy is that land which is filled with boys and girls who are dreamers. There are good times ahead for the land and for the dreamers.

"Iron, steel and granite rock are mighty
things, I deem,
But the strongest thing in all the world
is just a dream;
Dreams built a house, and built a bridge,
a ship to go afar,
And God's dream made the earth and
us and every rolling star."

Vital Truths for the Young People of Louisville

Here is the outline of a very impres-

sive series preached in the Walnut
Street Baptist Church, Louisville, Ky.,
by Dr. Finley F. Gibson.

SUBJECTS

- November 8—**Young People Cutting the Moral Edges of Life.**
The lack of the old and tested moral standards; the increasing disrespect of law; the undermining of the home; the flippancy with which many of the most sacred things of life are discussed and treated, strain the stability of youth to the breaking point.
- November 15—**Young People Running the Gauntlet of Their Foes.**
Youth cannot break with the past. It cannot ignore the teachings of history. It cannot part with human experience. It must see the pitfalls that human progress has always encountered in its path.
- November 22—**Young People and Their Amusements.**
Gone mad at pleasure-seeking our young people are crowding, crowding, crowding towards a goal—which too often is the bankruptcy court (financial or moral) and despair.
- November 29—**Young People with Retarded Visions.**
Youth is definitely the period of vision. And the dreams of old age bring their satisfaction or regrets just in so far as those spiritual visions of youth have been realized or not in the maturer years of manhood and womanhood.
- December 6—**Young People at the Forks of the Road.**
The modern invitation, so freely extended to the youth of today, to seek its satisfactions in selfish indulgence is in marked and painful contrast to the sterling advice given by those who have found in life the things most worth while.
- December 14—**Young People Making a Life.**
A distracted world calls loudly today for leadership. The youth of today will be the leaders of tomorrow. Whither shall the nations be led?
Young People!—Ten Years from Now You Will Collect Your Dividends

Never The Twain Shall Meet

Bible Messages Vol. 8

Fifteen Great Revival Addresses, Just Off The Press

NEVER THE TWAIN SHALL MEET

Fresh! Striking! Original! You may have heard, read and written many a gospel sermon on the Gibraltar text of Matt. 7-13, 14; BUT YOU NEVER HEARD THIS ONE! For the way is broad, and easy too; that leads to the judgment seat. But the path is narrow to heaven's gate; and never the twain shall meet. Be sure to read this!

OTHER STRIKING MESSAGES IN THIS BOOK

And Satan Came Also	God's Appointment With You
Never Man Spake Like This Man	The Way of Life
The Lost Opportunity	There Was a Certain Man
God or the Graven Image	The Gate to Glory
The Democracy of God's Love	How Men are Lost and Saved
There Is No Gospel Substitute	From Prison to Paradise
The Three Crosses	Pharisees and Publicans

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The Addresses without Cover (Just Loose Leaves Only).....	1.50
Price of the De Luxe Cover only.....	1.50
Blank Leaves, per hundred.....	.50



A De Luxe Quality Black Levant Grain Flexible Loose Leaf Cover. Has three 1/2 inch rings, 2 3/4 inches apart. Inside pocket for clippings, notices, etc. Size of page 6 3/4 x 4.

The Shears of Delilah

Bible Messages, Vol. V.

Fifteen Great Revival Addresses

THE SHEARS OF DELILAH

Sharp! Unerring! Merciless! A striking and telling application of the story of an artful woman and her historic victim Samson. Samson who was safe, until he laid his head in the silk-cushioned lap of Delilah. A great revival message.

ALSO THESE OUTSTANDING MESSAGES

The Forgotten Waterpot	The Christ of the Bible
The Cripple of Lodebar	Who He Is
The Ninety and Nine and the Other One	How He Came
The Only Thing God Forgets	What He Came For
Thirty Pieces of Silver	The Realm of Outer Darkness
Repent or Perish	The Man In the Ninth of John
The Parting of the Ways	Where De We Go From Here?

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Blank Leaves for Notes and Comment, per hundred.....	.50

Millions Now Living Are Already Dead

Bible Messages, Vol. VI

Fifteen Great Revival Addresses

MILLIONS NOW LIVING ARE ALREADY DEAD!

Of course you have heard that arbitrary and misleading statement, 'Millions Now Living Will Never Die.' This message reminds you of it, because it's so different. A striking revival message. Be sure to read it. It is worth the price of the book.

OTHER STRIKING REVIVAL SERMONS IN THIS BOOK

Is It B. C. or A. D. In Your Soul?	Bringing the Dead to Life
Dallying With Destiny	The Choice of a Master
The One Thing God Will Not Forgive	Saints and Sinners
The Inside of the Platter	Face to Face With God
The Terms of Pardon	Getting the Facts
If Not Christ—Then Whom,	What May Happen At Any Moment
The Hypocrite in the Synagogue	The Hardest Commandment of All

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Russell H. Conwell
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Francis J. McConnell
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John Timothy Stone
Robert E. Speer
Ernest F. Tittle and
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Price 2.50

What Is Faith?

by J. Gresham Machen, D. D.
(Princeton)

One chief purpose of the present is to defend the primacy of the intellect, and in particular to try to break down the false and disastrous opposition which has been set up between knowledge and faith.

Contents: Introduction; Faith in God; Faith in Christ; Faith and Works; Faith and Hope.

Price \$1.75

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by Ernest F. Scott

"The aim of the present book is to survey all the departments of New Testament study in their relation to each other. There will be an introductory on the life and teaching of Jesus, the development of the primitive church, the various phases of early Christian thought."

Probable price \$1.50

Do Fundamentalists Play Fair?

by William Mentzel Forrest
Professor of Biblical History and Literature,
University of Virginia, author of "India's
Hurt," etc.

Conservatives may well take the stiff cross-examination, to which their easy-going assumptions that traditional views of the Bible are correct are here subjected, as a challenge to a re-examination of their arguments, if not of their conclusions. Modernists who have been betrayed into naturalistic mechanistic views of the universe, and who have allowed opposition to miracle and supernatural to rob religion of its spirituality, will find the book a call to a faith that will let vital religion live in the modern world.

Probable price \$1.00

The Apostle Paul and The Modern World

by Francis G. Peabody

Re-issue at reduced price

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The most important findings of scientific study bearing upon the religious educative process are here assembled in one volume. Mere compilation, however, has been avoided. A single, comprehensive, balanced view has been the aim sought, by which specific stories and efforts in religious education may be sifted and tested.

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by J. Ritchie Smith (Princeton)

A comprehensive study of all that the scriptures of the Old and New Testaments have to say of the Holy Spirit.

Probable price \$2.50

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"Swain knows how to make God real, is a statement that tells the truth."—*Town Crier Section, Wichita Beacon*.
"Wonderfully comforting to those who may have become befogged by all the speculation about the origin of man," etc.—*Boston Globe*.

"The common man can follow him . . . His approach to theological questions is different."—*The Religious Telescope*.

Price \$1.75

The Gospel That Jesus Preached, and The Gospel For Today

by A. T. Cadoux

"The proclamation that, because of what Jesus was in character, word and deed, His thought of God may be ours, is a gospel that depends upon no theological presuppositions. It does not even demand faith in God; it creates it. It is therefore essentially the gospel for today."

Probable price \$2.00

Ruth Talks It Over

by Junius Vincent

"I have read this book with much interest. It happens that the house party question has been under consideration here for some time and only recently in conference with the students, opinions were expressed concerning young women which makes me sure that what—on pages 44 and 45 and in the final chapter—the author says to Ruth concerning the attitude of young men toward young women is the opinion entertained at any rate by our students and I think by most young men." President H. A. Garfield of Williams College.

Price \$1.50

Reality in Worship

by Willard L. Sperry

"A particularly wise and interesting discussion of the relation of the individual to the institution and specifically the relation of personal religion to public worship."—*Christian Century*.

Price \$2.50

Science As Revelation

by John M. Watson

"Mr. Watson's feeling throughout his discussion is reverent and fine, his scientific knowledge and exposition are up to date and thoroughly informed and his book is one of the most stimulating contributions yet made to the current discussion of religion and science."—*The New York Times*.

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by William Forbes Cooley

Reconstructs the objective of Jesus and discusses it, as a searchlight, on the problem of civilization and the mission of the Church in this age.

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by John Bloore

An earnest effort to assist the general reader to appraise the bearing of the critical views of the Bible upon the authenticity and the permanent value and authority of the Christian Scriptures.

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"The sympathetic approach to the whole question of creation with its modern corollary of evolution makes the book stand out as a unique piece of work among the great holocaust of present-day polemics."—*Congregationalist*.

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W. R. Matthews, Editor

Discusses ways that the Church can emulate the industrialist and the advertiser in the use of "applied psychology" in religious work.

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Faith

A Sermon By Rev. Richard Roberts, D. D.

American Presbyterian Church (United), Montreal

Hebrews xi:1. "Now faith is the assurance of things hoped for, the conviction of things not seen."

OUR writer has at last reached untroubled waters; and his course is now plain sailing. He has finished with his elaborate analogies; and his argument becomes appeal. The appeal is the one which has again and again broken through the thread of his argument—the appeal to faithfulness; and as we have had occasion to see, his readers had much need to be stirred up to the exercise of this grace. The events amid which they were living were putting a heavy strain upon their loyalty. And now in order to clinch his argument, our writer makes a lengthy and detailed appeal to the history of his race; and in doing so, he unwittingly offers us what nowadays we should call a philosophy of history.

It is not easy to make sense of human history; on the face of it, it appears a wilderness of cross-purposes, a maze of incongruous movements; and it is not easy—indeed without undue straining it is impossible—to reduce it into a single self-consistent whole and to say that its final meaning is in this one thing or in that. There appears to be in it no principle of unity, no very visible pattern or method; and it would be idle to pretend that we have yet discovered a clue or a point of view which enables us to say confidently what it means as a whole or to foretell whither it tends. There have been many attempts to make a comprehensive interpretation of history; but there is none which can be judged successful. Karl Marx gave us an economic or materialistic interpretation of history; and this obviously covers a large part of the ground. There is much human history which has been determined by the economic motive,—which is at bottom nothing more than the search for food. But man has sought for other things than food; and there is a good deal of history which has been governed by the desire for less palpable goods. For the history of mankind includes the history of its thought, its art and its religion; and this history has often been made in entire disregard and contempt of the economic motive. St. Augustine, who is credited with being the first to develop a philosophy of history, saw it as the interaction of two

impulses,—his "earthly city" being the creation of the economic and material need of man; and his "city of God" the expression of the spiritual destiny and effort of man. Perhaps we can as yet go no farther than St. Augustine went. Man must have bread and so his history will still be influenced by his economic need; but as man does not live by bread alone, his history will always be influenced by the need for bread of another kind. There will be an invincible dualism in any attempt to interpret the course of human affairs. Perhaps some day we may be able to overcome this dualism; and history may yield us a single self-consistent story. But that day is not yet; and before it comes, we shall have to resolve the incurable dualism of our own lives.

Meantime, our writer is here to tell us how much history has been made by faith; and he has a very impressive story to tell. At times in his eagerness to make his point, he lands himself in indefensible positions. I find it difficult to place the harlot Rahab among the heroes of faith. Foresight and cunning she no doubt had; but that she helped the historical fortunes of Israel by an act of treachery to her own people hardly entitles her to a place with the saints. Our writer is at times more generous in his judgments than a candid moral realism would allow; but in general he makes out his case. He tells us a story of magnificent recklessness—of men who burnt their boats in an adventure into the unknown, of men who threw away their secular chances because they had heard a rumour of some invisible good and could not silence it; of men who took incredible risks and endured indescribable hardships in obedience to a call of which they could give no rational account; of men who sacrificed their lives in the service of a hope to which they could not give a name. And he explains this wild and improvident behaviour by saying that it was faith that drove them to it.

*This sermon was preached in the course of a serial interpretation of the Epistle to the Hebrews.

*This sermon is taken from the volume GREAT CANADIAN PREACHING. It is used by special permission of the publishers, The George H. Doran Company.

II

Now, this Chapter has been called the Westminster Abbey of the Bible; but if we were quite honest, we should call it a gallery of fools. For to be quite frank about it, we do not approve of or believe in that kind of thing. If one of our children threatens to develop too absorbing a taste for (say) music, we feel obliged to take it upon ourselves to discourage it. We prefer to see him established in some stable and respectable business with a secure position and a steady income. Then let him indulge his musical whims as much as he likes. But to go out to face the world with only a voice or a fiddle—that is too much. Music as a pastime out of business hours is well enough, but to make music a life—oh no, not at all. Or religion either for that matter. It is very well for a man to be religious; to go to church and to become an office-bearer and all that. But there is a limit to these things. The ministry and the mission field are all right for those incompetent and dull-witted people who have no ambition or no competency for business. It is hardly a man's job anyway; and the income is usually contemptible. Because we find them in the Scriptures, we pay some sort of respect to the foolhardiness of Abraham who went out not knowing whither he went simply because a still small voice within him told him to go; and we profess to admire the rank improvidence of Moses who exchanged the court of Pharaoh for the wilderness of Sinai because of a disturbing intuition that he could not still. But we have very little mercy upon our own flesh and blood or our friends and neighbours when they contract a touch of this same trouble. We say that they have lost their heads.

But what if instead of losing their heads the truth be that they have newly found them and that we with our stodgy worldly-wisdom are the real blockheads of the piece? What if the Don Quixotes are after all the really sensible people—the people who cry at the moon, who go about with their heads in the air, who talk at windmills, and specialise on forlorn hopes? It depends, of course, upon what we think is the nature of reality. If self-preservation, security, comfort, immediate power and their like are the real goods of life, then the prophet, the poet and

Have You Done Your Best For The Evening Service?

It is all very well for us to think that as ministers we have done our best for the evening service, when we have prepared as helpful a message as possible.

As a matter of fact, however, it is our duty not only to preach, but to secure an audience to whom to preach.

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the martyr are the victims of a hallucination. They may think they have seen the invisible—but they are mistaken. They have seen what is not there, whether visible or invisible; and our admiration of them is misplaced. They should be discouraged; and if they cannot be discouraged, they should be placed where they cannot unsettle the sensitive mind of youth. Their books should be burned; and the Bible should be chained up and not be put in the hands of children. It may turn them into happy vagabonds when they should be getting on in the world. . . .

But what if the crock of gold do lie after all not down town but at the end of the rainbow? It might be well for us to consider Moses again, and Saint Francis and George Fox and other happy vagabonds of the Spirit, but we with our industrious respectability, our place in the sun and our eye for the main chance may be disastrously missing the kingdom and the power and the glory. And if you ask me whether we cannot have it both ways,—what answer can I give but to remind you of the miserable story of the man who tried to sit on two stools? If the Bible be true,—then there is only one philosophy of life; and it is this:

If thou hast squandered years to grave
a gem

Commissioned by thine absent Lord;
And while 'tis incomplete

Others would bribe thy needy skill to
them

Dismiss them to the street.

There is only one Crock of Gold and
that is hidden with Christ in God.

III

Now, faith means simply being sure of the Crock of Gold and living accordingly. Faith, says our writer, is "assurance of things hoped for, the conviction of things not seen." It is the intuition of other-worldliness, the confidence that reality lies at the back of the North Wind, and living in that confidence. Things as they are are not the last word of God; there is something more, something beyond,—

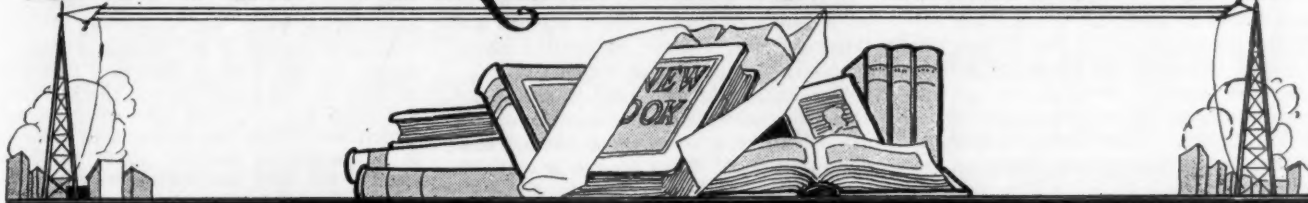
"Beyond the back of the outmost star and farther than ever star dust swirls." There is a Father's house at the end of our Odyssey; there is a City whose maker and builder is God, at the end of our pilgrimage; there is a King who will ask for an accounting at the end of the day; there is an ultimate justice which will vindicate the saints; there is a throne and a crown of life for the faithful warrior; over there—beyond the bound of the waste,—there is Something, some End, some Culmination that eye hath not seen nor ear heard, and all we may say is that we have heard a rumour thereof. Faith is living on the strength of that rumour. It is to believe that there is a kingdom and a glory which makes the struggle worth sustaining, that will gather

up the broken ends of life, resolve its confusions and show that beneath its tangles and conflicts there was sense and an increasing purpose. It is to believe that the universe means good and means it intensely; it is to believe that life is not meaningless and illusory, that it is the threshold of some transcendent glory that is hereafter to be revealed in us; it is to believe all this and to live for it. The late Canon Barnett once said caustically—and perhaps with less than his usual justice—that the modern Jew is Jacob without the ladder; and faith is life on the ladder. Faith is life on the wing; faith is life on the path which the falcon's eye hath not seen; faith is burning your boats and greeting the unseen with a cheer. . . . The man of faith is God's vagabond who belongs to a country he has never seen but is forever seeking.

But though the man of faith have his head among the stars, his feet are on the ground. Our writer's men of faith are chiefly men of action,—Noah the shipbuilder, Abraham the adventurer, Moses the liberator, and Gideon, Barak, Samson, Jephthae, doers, to a man. There are no pensive mystics here,—unless Enoch be one; no quietists, no pietists; but doers and pioneers, captains and fighters. Not that faith may not have its brooders, its passive saints; they have their place,—"They also serve who only stand and wait." But our writer is nerving his friends for action and endurance; and so it is Abraham who serves his turn, Abraham who staked his life on a dream, Moses at the head of the exodus, Gideon and his troop,—men who made history but who made it by faith. Here is the standing confutation of those who suppose faith to be a way of escape from the world, of withdrawal from its hurly-burly: or who divide life into two closed compartments and tell us that religion has nothing to do with politics or with business. These were men in whom faith was a principle of action, a practical energy in affairs, who transacted their politics and business as matters of faith, looking beyond the action to some invisible conclusion. This chapter may be spoken of as the chronicle of men who tried to introduce the strategy of eternity into the affairs of time; and we might be none the worse for a little of that kind of thing in our public affairs today. Our modern politics are the politics of Egypt, the politics of treasures and fleshpots, the economic aims and experiences of secularity; and everywhere they are proving themselves insolvent. The world presents no spectacle of unreality and ineptitude comparable to the performances and exploits of the politicians and the statesmen; and until a renewed faith in the spiritual des-

(Continued on Page 271)

BOOK BROADCASTINGS



What the Writers have to Offer

WE RECOMMEND FOR THE LAYMAN'S BOOK SHELF

(See reviews in this issue.)

The Upper Road of Vision
Logan. Doran.

Mothers and Daughters
Cosgrave. Doran.

Science and Revelation
Watson. Macmillan.

Marriage and Divorce
Johnsen. W. W. Wilson Co.

Ruth Talks It Over
Vincent. Macmillan.

The Measure of a Man
Spalding. Doran.

Youth

Ruth Talks it Over, by Junius Vincent. (Macmillan Co., \$1.50.) A well-known psychologist assumes nom de plume for his own purposes and gives us the psychology and physiology involved in the present-day relations between the sexes. The title is misleading for "Ruth" has given her point of view before the book was written and has no rebuttal. However, it is a very frank discussion of the man's point of view which few girls have an opportunity to know. A good gift for a father to his modern daughter.—M. G.

Our Children, by Catherine Booth-Clibborn. (George H. Doran Company, New York, 148 pages, one dollar net.) This intensely pious book—written by The Maréchale, the eldest daughter of the late General Booth—deals with many different phases of child culture in the home. Some of the topics considered are: "Atmosphere," "Love," "Discipline," "Education," "School Life," "Punishment," "Friendships," "Recreation and Pleasure," "Example," "Bring Them to the Lord Jesus." All this is the product of the author's own experience as a mother of children as well as her contact with families and children in her religious and social work. In her treatment of her subject, she combines strict evangelical piety with practical mother love and experience. Her approach, however, would scarcely satisfy the family case worker; in fact there is nothing distinctly scientific about it at all. "Bring Them to the Lord Jesus" is the underlying thought throughout the book. In spite of the platitudes, the conventional remarks and the dogmatic attitude, the book contains much homely wisdom and indicates clearly the value of a spiritual atmosphere in a home. The author has done well with her own children, and for that reason if for no other, she deserves a hearing.—P. F. B.

The Measure of a Man, by Arthur Whitefield Spalding. (George H. Doran Company, New York, 161 pages, \$1.50 net.) Any boy who will measure his manhood by the principles and ideals set forth in this book will be better for the endeavor. At the same time, he will find it enjoyable reading. The book is written in the spirit and language of youth; technical expressions that boys naturally avoid are entirely absent.

But the volume not only has its value for growing boys. The lads who heard these talks as they were originally given asked that they might be written down so that their fathers might also read them! Thus the author not only reveals the boys to themselves but also to their fathers. To fathers, we may well add: Sunday School teachers, leaders of boys' clubs and ministers.

The chapters are progressive and grow with the boy from infancy to manhood. The author discusses such things as "Getting a Grip on Life," "Giving a Square Deal," "Playing the Game," "As to the Girls," "How's Your Woodpile?" etc.

Here is a book that attacks real problems, in a real way, for real boys.—P. F. B.

Doctrinal

Alternative Views of the Bible, by John Bloore. (The Macmillan Company, 157 pages, \$1.50.) The reviewer liked the taste of this book as he began, but he laid it down with great disappointment. He felt he would like to read a scholarly presentation of what can be said against "the modern view of the Bible," but he feels that the author has not presented the case as strongly as it might be presented.

The title of the book betrays what seems to the reviewer a lack of thoroughness. While the extremely liberal view which he condemns, and the extremely conservative view which he indorses may be alternative, there are many shades of opinion in between which he ignores. In other words we are not faced by a dilemma in Biblical interpretation. It is not at all a question of either or.

The author seems to think that he can refute modernism by logic. Compared with the abler Biblical critics like George Adam Smith, for example, it does not seem to the reviewer that the author has very thoroughly studied the Bible. He takes up few of the alleged facts upon which modern Old Testament scholars rely for their opinions. "The case may be stated as follows," he says: "Is the Old Testament a true narrative of fact or a

creation of falsehood." No half way liberal scholar would admit such an alternative exists, and evidently a writer who is trying to criticize modernism from this angle has only set up a man of straw which he tries to demolish.—J. E. R.

Liberal Christianity, by William Pier-son Merrill. (The Macmillan Company, New York, 170 pages, \$1.75.) Dr. Merrill makes a valuable contribution to current religious thinking when he presents the distinctive positions of liberal Christianity in such a definite and clear-cut way as he does in this new book of his. Liberal Christianity has suffered from a great deal of misconception simply because it is so little understood. He tells us that the liberal Christian believes in the scientific method of determining what is fact; in present vital spiritual experience; and in the essential unity of spiritual experience. The religion of the liberal—he says—is distinctly the religion of personality. Since personality finds its climax in Jesus Christ, the supreme ambition of the liberal Christian is to live, move and have his being in Christ.

There are two types at the opposite extremes of the Christian faith: the Authoritarian and the Humanitarian. Dr. Merrill puts liberal Christianity between them. It shares somewhat in the qualities and experiences of both but breaks from each in certain fundamental matters. Says the author: "In an experience of personal fellowship with God, realized primarily and evidenced all the way along in a pure and loving life according to Christ, is the real essence of religion. Here the liberal Christian finds his authority; here he finds his freedom; for here he finds God, and his life is hid here with Christ—hid as the roots are hidden in the soil, in order that they may bring forth in the light of day visible fruits of righteousness, peace, love, joy, and self-control."

Dr. Merrill gives us a great chapter on "Liberal Christianity and the New Testament." He maintains that "one of the chief roots or sources of liberal Christianity is the religion of the New Testament." In preparation for this chapter, he tells us that he spent many hours reading the entire New Testament. He compares liberal Christianity with the teachings of Christ and the Apostle Paul and concludes that it keeps very close in form and spirit to the religion of the New Testament—and that it is the present religious hope of the world. This is one of the most notable publications of the last year and should be read and digested by the followers of all schools of religious thought.—P. F. B.

Science As Revelation, by John M. Watson. (The Macmillan Company, \$2.25.) The author, while reared under strict orthodox influences, claims to have found in later life much more satisfactory revelations of the Divine way and will through the study of science than was possible through the conventional methods of religious instruction of his youth. Like every intelligent thinker he differentiates between religion and theology. To him truth is divine, and Divinity is all truth. He holds that the religion of the future

will fully recognize the divinity of natural laws, and that divine laws are all natural. Thus, he concludes, that in the religion of the future there can be no possible conflict between science and theology that cannot be settled satisfactorily to all parties concerned.

The author is well read in the latest scientific knowledge and carries on his discussion in a most reverent and considerate spirit. This book is a valuable contribution to the discussion of science and religion now commanding so much attention.—E. D. L.

Devotional

In Christ's Stead—The Warrack Lectures on Preaching for 1925, by Arthur John Gossip. (George H. Doran Company, New York, 247 pages, \$2.) The Warrack lectures in Scotland correspond to the Lyman Beecher lectures at Yale in this country, and the lectures for 1925 are just the sort of message which we parish ministers need. There is no pontifical manner about the lecturer. He does not stand upon a pedestal. The lecturer speaks of himself and thinks of himself as just an average minister discussing with other average ministers their common problems. These problems he discusses with great frankness and intimacy. The lectures are decidedly autobiographic in tone, but are enriched by contacts with other men, and focus their message in many an apt quotation.

Here are a few brief quotations taken at random: "Never rail at a congregation because it is small. It is not the fault of those who are there." "You are to move about among men as Christ's representative, with endless little opportunities of service made for you." "You cannot really explain popularity in preaching." "It is in that stubborn staying power most preachers fail." "Nearly always, though not always, when a sermon comes with a rush, your wheels are traveling in an old rut." But one despairs of giving by quotation the fine flavor, the bracing quality of the lectures. Any minister who does not treat himself to a reading of "In Christ's Stead," is missing a real spiritual tonic.—J. E. R.

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St. Paul's Life of Christ, by Rev. Gwilym O. Griffith. (George H. Doran Company, New York, 288 pages, \$2.) The title of this book is attractive, and true to its general purpose, although the author at times goes rather far afield. That is he is not content with giving us the facts of the life of Christ as they appear in the letters of Paul, but sets out to interpret Paul's thinking and feeling about Christ.

In the introduction we are given with real imaginative insight a study of Paul's early life and of his becoming a Christian. Especially interesting is his picture of the way Paul had to adjust his old life and ideas to his new Christian experience. It wasn't easy,

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and it took time.

Chapter one brings together the main Pauline references to Christ in the New Testament. Then comes a chapter on "Christ Before the Ages;" another on, "Christ in Creation and Man;" and still another on "Christ Incarnate."

The closing chapters deal with "Christ Risen and Exalted" and "The Living Christ and the Doctrines of Grace."

The book demands thoughtful reading and it is worth the attention of every minister.—J. E. R.

Grace and Personality, by John Oman. (Macmillan Co., 313 pages, with an introduction by Nolan R. Best, \$2.50.) This writing is a treatment, with unflinching logic, of liberalized Christianity. Its pages contain a real psychology of Liberalized Christianity, for which we have all been waiting. Astute thinking which swings through whole eras of philosophy and theology, expressed at times in a single phrase, and a scope "scarcely less comprehensive than Calvin's own," quoting Mr. Best, make it a book to be read with carefulness.

"Grace and Personality" is divided into three parts—"A Gracious Personal Relation," "The Mode of its Manifestation," "The Way of its Working." God's relation to man is one of love, "a gracious personal relation." Grace is not irresistible as Calvin would have it but limited by the character God has given His children: that of moral autonomy. Grace is a personal relation through which God "deals with His children, not indeed as those who are free, but as those whom it can only truly bless by helping them attain freedom. Then we can see that human choice must have a real efficacy in the world, and that the struggle for good is a real conflict and the surrender to evil a real defeat."

This is a book to give modern liberalism a logic and psychology which has been sadly lacking. We welcome it and recommend it to the friends and foes of liberalism.—M. G.

The Apostolic Message, A Historical Inquiry, by Benjamin W. Bacon, D. D., Litt. D. (Oxon.) (The Century Co., New York, 423 pages, \$3.50.) When we say that we are saved by grace through Christ and mean that through His example we are saved, the whole story has not been told. When by intercessory prayer we mean that the influence that will be wielded in the life of my brother is that which I will wield there after having prayed, everything has not been said. These impressions are left very vividly from The Apostolic Message. Dr. Bacon is fair enough to see that the theology about Jesus which has accumulated through centuries is not a sufficient expression, nevertheless he maintains very firmly that we must not remove the mystical from our religion if we would keep a religion. The exact forms of our Apostolic brethren may be insufficient to contain our conception of the Christ yet in our conception we must keep the true Christ. For the author the sacrifice of Jesus is more than that of a hero and His influence is more than the influence of a martyr.

Dr. Bacon has been for thirty years in the chair of New Testament Criticism and Interpretation at Yale University and has long been an outstanding exponent of modern theology. This

makes his book all the more interesting to both schools at this crucial time. After thorough research Dr. Bacon comes to the conclusion that the blood-atonement doctrine is explained only in the light of Jesus self dedication to the task of reconciling Jehovah and His people, not only in His Galilean ministry, but supremely at Jerusalem, in the last supper and on the cross.

The author has the happy faculty of nice distinctions and clarity of expression. His spirit seems to be that of welding together rather than widening the gap in the Christian church.—R. W. A.

Life's Beginnings, compiled by F. J. M. and C. D. M. (George H. Doran Co., 376 pages, \$1.75.) Thoughts and prayers from the best writers of many ages, and Scripture from the Weymouth edition combine to make this book a contribution to daily devotions. "Religion in Daily Life" is the caption of one day's thought and might well be the title of the book as the compilation appears to have been made around such a theme. The anthology has been prepared with sufficient care to make a source of refreshment for the mind and the spirit.—M. G.

The Upper Road of Vision, by Katharine R. Logan. (George H. Doran Co., 200 pages, \$1.35.) The second number in the "Upper Road Series" and a charming book of inspiration which will not frighten the lay reader. Its purpose is to turn the mind to see through the material facts of everyday to life as it may be glorified and beautified by a vision of God, copied into action. The book is rich with anecdotes and poetry from the finest "livers" the world has known. These quotations make the book not only very readable for the general public but make it a valuable source book for the public speaker.—M. G.

Mothers and Daughters, by Jessica G. Cosgrave. (George H. Doran Co., 117 pages, \$1.50.) After a long period of living with girls as their friend and advisor, Mrs. Cosgrave has produced a book filled with understanding, both of daughters and their mothers. There is real wisdom and sanity expressed concerning the problems mothers and daughters have to face in these days made different, so suddenly, by automobiles, movies and telephones. How shall a mother keep her daughter's standards up to her own ideals? How shall a daughter live in happiness with a mother who grew up in an age to which she is a stranger and does not always realize the changes in conduct necessary for the present? What shall a mother do about a rebellious daughter? These questions Mrs. Cosgrave meets with unusual courage and answers from a background of intelligence, breadth of outlook and full sympathy with both points of view. Mrs. Cosgrave is not willing to lose those fine experiences of the past which have brought society this far on its way; neither is she hesitant in incorporating into her book or her own philosophy of living the contributions of recent psychology. The book contains a generous amount of analysis of concrete problems which will be of help.—A gift book for a mother or a daughter or a father, which will help the cause of understanding.—M. G.

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HYMNS for the LIVING AGE

Edited by H. AUGUSTINE SMITH

Director of Fine Arts in Religion, Boston University
Director of Music, Chautauqua, N. Y.

Important features of this book:

All words are between the staves, making it possible to read and sing with ease.

The reinforced binding protects the book against the hard, if devout usage of over-zealous members of the choir.

The responsive readings, which mark a new epoch in Biblical literature for public worship are in the front pages where they can be used without throwing the book out of balance.

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The musical settings constitute a rich and varied feast throughout and are fitted to the text with great care.

The music is within the range of the average voice and creates no unwilling sopranos and basses.

No section of the book is over-populated; there are a number of social service hymns, but not at the expense of hymns of devotion.

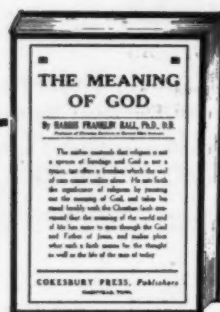
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A Message far-reaching in importance!

The Meaning of God

By HARRIS FRANKLIN RALL, Ph. D., D. D.

Professor of Christian Doctrine, Garrett Biblical Institute

THE substance of this volume was presented as a series of lectures on the Quillian Foundation at Emory University. It is not the author's aim primarily to furnish a philosophy of religion. Neither is it the aim to defend or expound traditional theology. He takes his stand frankly within the Christian faith, convinced that the meaning of the world and of life has come to men in the God and Father of our Lord Jesus Christ.

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USE A PAGEANT!

PAGEANTS

have a charm for the young people. Young men and women who could not be hired to sing, speak or take part in the usual Easter program will impersonate a character in a pageant and do it gladly. For the sake of holding their talent for the church

USE A PAGEANT!

PAGEANTS never fail to draw a full house.

USE A PAGEANT!

PAGEANTS never fail to please the audience.

USE A PAGEANT!

Send for our EASTER "Catalog and Sampler", 64 pages of samples and listings of all kinds of Easter programs, services, pageants. A copy will be sent free (while they last) to any pastor, S. S. Supt. or chairman of Program Committee.

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Does It Pay To Be Religious?

The Master As Paymaster

By George Esdras Bevans

S. PARKS CADMAN says:

"These sermons make good preaching, emphasizes an aspect of the Christian life well worth the emphasis. The cumulative agreement is impressive and the particular appeal should reach some with special power."

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Five Crises In The Life of Jesus

—the most popular series of illustrated sermons ever offered for rental. Has delighted many hundreds of pastors. Ask for special circular. Complete stock of slides for rental.

THE NEW IDEA SERVICE SYSTEM

Vinton, Iowa

Marriage and Divorce, by Julia E. Johnsen. (The H. W. Wilson Co., New York, \$2.40.) This volume is one of a series of handbooks published by this firm for the special use of debaters. No effort has been made to contribute anything original. The book is made up of a compilation of extracts of articles and books dealing with the discussions of uniform divorce laws and a Federal divorce law, together with a well prepared list of references and some other matter which could be used in preparing for debate on the subject.

There is probably nothing in print to which a busy person could turn to better advantage for information on the subject covered than this book. That it has no index may seem a fault to some. That it contains material dealing with both sides of the question will seem a fault to many more.—E. D. L.

SPEAKING IN (AND OF) PARABLES

By Earnest Elmo Calkins

In spite of the efforts of Bruce Barton, advertising men of the present are not very familiar with the Bible, either as a religious document or as a source book for advertising material.

Some years ago I made a speech on Copy before the Advertising Club of New York, in the course of which I pointed out that the parable was a very effective method of teaching not only a moral lesson but also an economic lesson. I cited Aesop and his fables and Christ and his parables, and in order to give point to my analogy, I told the story of King David and his affair with Bathsheba—how he gave orders that Uriah her husband should be put in the front of battle, where the arrows flew thickest, and then when the dispatches reported that Uriah had died for his country, he took the charming young widow over to the palace. I also told how God picked out Nathan to administer the rebuke which David so richly deserved. Nathan, it seems, had recourse to the parable, and told his story of the rich man, who took the poor man's one ewe lamb, with such eloquence that David cried out, "Who is this man? I'll fix him." To which Nathan replied, "Thou art the man."

I told the story in some detail, and with a few modern touches. I had not gone far before I realized that the whole room was listening, not with that air of recognition of a familiar anecdote, but with genuine interest in the plot of the story. It suddenly dawned on me that most of them were hearing it for the first time. Up till then I had thought that those very human stories that make up the historical part of the Old Testament were as familiar to everybody as they were to me.

So impressed was I with this experience that some weeks later, while lunching with a group of advertising men, I related the incident with all the gusto it deserved, assuming, of course, that this picked group would appreciate the point. After I had finished, there was a tense silence for a few moments, and finally one of the men spoke up with an apologetic and deprecating smile. "I don't know how it is with the rest of you fellows," he said, "but I am willing to admit that I never heard that story before."

If it happens that my confidence is again displaced, you will find the whole story in II Samuel, xi, 2-27, xii, 1-14.—Advertising and Selling Fortnightly.

*A Good Set of "Why Go to Church" Cards***Reasons Why You
Should Go to Church****1—To Worship God**

—who makes all things possible; perpetuates the good and destroys the bad; who grants you the prosperity you enjoy and receives little thanks. This is the first and foremost reason why we shall welcome you at our services.

Come Next Sunday

Westminster Presbyterian Church
Rev. T. O. Perrin, D. D., Pastor
On Fairmount between Cedar
Springs Road & McKinney Ave.
Dallas, Texas

If you are not a Church Member you
ought to be.

**Reasons Why You
Should Go to Church****3—To Hear**

—sermons that are prepared with a view to helping you to attain every worthy ideal.

It is the pastor's aim always to deliver an inspirational message.

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Rev. T. O. Perrin, D. D., Pastor
On Fairmount between Cedar
Springs Road & McKinney Ave.
Dallas, Texas

If you are not a Church Member you
ought to be.

**Reasons Why You
Should Go to Church****5—To Escape**

—"Stump Speeches" delivered from the pulpit.

If you have come to believe all sermons are "hell-fire" harangues; that all preachers are shouters of "thou-shalt-not" doctrines, your visit to our church will be a revelation to you.

Come Next Sunday

Westminster Presbyterian Church
Rev. T. O. Perrin, D. D., Pastor
On Fairmount between Cedar
Springs Road & McKinney Ave.
Dallas, Texas

If you are not a Church Member you
ought to be.

**Reasons Why You
Should Go to Church****2—To Learn**

—that people of affairs in our community are also "church goers;" that they are not all just "Sunday Christians."

Your Sabbath day acquaintance will give you a new insight into their Every Day Christianity.

Come Next Sunday

Westminster Presbyterian Church
Rev. T. O. Perrin, D. D., Pastor
On Fairmount between Cedar
Springs Road & McKinney Ave.
Dallas, Texas

If you are not a Church Member you
ought to be.

**Reasons Why You
Should Go to Church****4—To Experience**

—the relaxation and restful influence that characterizes our services.

Every effort is made to deliver a clear, concise message—free from harangue, stupidity and politics.

Will Welcome You

Come Next Sunday

Westminster Presbyterian Church
Rev. T. O. Perrin, D. D., Pastor
On Fairmount between Cedar
Springs Road & McKinney Ave.
Dallas, Texas

If you are not a Church Member you
ought to be.

**Reasons Why You
Should Go to Church****6—To Become Acquainted**

—with the most fascinating and potent doctrine that has ever existed—the Doctrine of the Redeemer.

You may "know your Scriptures" from solitary reading but communion of worship is necessary to attain the full spirit of Christianity.

Come Next Sunday

Westminster Presbyterian Church
Rev. T. O. Perrin, D. D., Pastor
On Fairmount between Cedar
Springs Road & McKinney Ave.
Dallas, Texas

If you are not a Church Member you
ought to be.

Study Missions

A rather unique method of conducting a school of missions has been used by five Baptist churches in Galesburg, Ottawa, Peoria, Rockford and Elgin, Illinois. The churches united in securing a lecturer for a six weeks study of missions. He spoke at each church one night a week. In this way a good attendance was secured for each night and the services of a well known lecturer were obtained.

Church Day

First Presbyterian Church, Batavia, N. Y., recently held a Church Day. It was estimated that 1,200 people participated. The program follows:

- 8:00—The bell called people to prayer.
- 10:15—Organ program.
- 10:30—Devotional service with communion.
- 2:30—Reception for older people who might not be able to attend in the evening. Also a social hour for little ones with their mothers.
- 4:00—Games, etc., for the children.
- 8:00—General reception.

Everyone who was sick or shut-in received a beautiful plant and was called on by some member of the church during the day.

A Travelling Man's Club

Danville, Va., boasts of a "Pass It On Club," a club for travelling men. It was started six years ago by Miss Sarah Harrison who conceived of the idea after overhearing two travelling men in a hotel lobby talking about the loneliness of a Sunday in a hotel. She invited them to church, but they told her that the church paid no attention to strangers. Then and there she decided to help all travelling men who came to Danville. Thus the "Pass It On Club" was started. Each Sunday evening Miss Harrison and other members of the club who are in town go to the hotels and pilot the travelling men to church. On one Sunday they go to the Baptist Church, on the next to the Presbyterian, then to the Methodist and on the following to the Episcopal. Then they begin the circle over again. Following the service they go to Miss Harrison's home where each man writes his name in the interesting register. They sing hymns, have special music, light refreshments and get acquainted. No questions are asked as to one's religious affiliations for there are Gentiles and Jews, Catholics and Protestants. The register of the club shows over 2,500 different names of men from every state in the Union and twenty foreign countries. Many men who have drifted away from the church have been brought back through the efforts of this club. The club received its name from the hymn "Pass It On," which was the favorite hymn of Miss Harrison's father. The members of the club call Miss Harrison's home "The House-by-the-Road" and Miss Harrison herself "The Friend of Man."

Preparedness

For all your days prepare,
And meet them ever alike:
When you are the anvil, bear—
When you are the hammer, strike.
—Edwin Markham.

Earnings vs. Expenses

YOUR earnings do not increase, your expenses do not decrease when you are "laid up." You can't dispense with food, clothing, shelter, medical care. Protect your family, your home comforts, your peace of mind, your savings, by insuring in the M. C. U.

If you are an active clergyman under 65 years, in good health, these are the benefits you can secure under our Decade policy. It provides more real insurance per dollar of cost than any other policy issued in America.

THE DECADE

ACCIDENT BENEFITS	Single Benefit
Total disability, one day to five years— <i>weekly indemnity</i>	\$ 14.00
Partial disability, not over twenty-six weeks— <i>weekly indemnity</i>	7.00
Death by Accident.....	2,000.00
Loss of two limbs, weekly indemnity as above	Plus 2,000.00
Loss of both eyes, weekly indemnity as above	Plus 2,000.00
Loss of one limb, weekly indemnity as above	Plus 1,000.00
Loss of one eye, weekly indemnity as above	Plus 500.00
Non-disabling accidents, doctor's bill up to....	10.00
SICKNESS BENEFITS	
Total disability, during house confinement (limit 52 weeks), <i>per week</i>	10.50
Total disability, while not confined (limit 26 weeks), <i>per week</i>	5.25
For fatal illness the minimum sickness benefit is	100.00
No benefit is allowed for the first week of any sickness after age 60; with this exception, full first week coverage.	

SURGICAL OPERATIONS

For house confinement, <i>per week</i>	14.00
This scale of operation benefits is effective only after one year of membership.	

COST

The Fee of \$4 will cover entire cost of this policy to July 15, 1926. \$3 a quarter or \$12 a year from that date. Fee \$8 for double the above protection. \$24 per year.

Write now for full description and application blank.

The Ministers Casualty Union

411 W. 15th Street Minneapolis, Minn.

Rev. Stanley B. Roberts, D. D., President

Mell W. Hobart, Secretary

Life, Accident and Sickness Insurance at Bottom Cost to Clergymen Only



Vivid with meaning throughout the ages

Sweet and precious are the memories evoked by the rich mellow tones of

Deagan Tower Chimes

Stirring the innermost depths of human emotions these Golden Voiced Chimes exert a powerful influence for good throughout the community, thus making them, indeed, the *memorial sublime*.

Deagan Tower Chimes are played by the organist from electric keyboard. Standard sets \$6,000 and up.

J. C. Deagan Inc.
Established 1890

190 Deagan Building, Chicago, Ill.



Belfry Plans

When building or remodeling your church make sure that the belfry provides for chimes. We gladly co-operate so that if chimes are offered as a memorial they can be readily installed.

Analyzing Your Contributions

Here is a fine way to demonstrate to the church just how little it is giving for religious purposes. This is the actual analysis used by the First Con-

gregational Church of Billings, Montana, in a recent financial campaign. It was printed in the weekly church bulletin, the opposite page containing an analysis of the benevolent contributions.

FIRST CHURCH BULLETIN TO FINANCE OUR 1926 HOME PROGRAM

Note the Expense Budget on the next page.

We must have \$50.00 a week more income than in 1925. If the great work of First Church is to go forward, More People Must Give and People Must Give More! Here are some startling facts! The following table shows the weekly contributions of First Church People to the Local Expense Budget. This includes pledges made by the children who use the weekly envelopes in the church school.

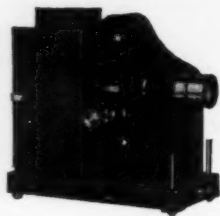
WHY NOT PLAN NOW FOR A SUBSTANTIAL ADVANCE IN 1926? TABLE OF LOCAL EXPENSE CONTRIBUTIONS FOR 1925

Number of Givers	Amount Per Week	Number of Givers	Amount Per Week
6	\$.01	35	.40
1	.02	53	.50
3	.03	5	.60
4	.04	1	.70
95	.05	11	.75
7	.07	29	1.00
90	.10	3	1.25
14	.15	1	1.45
24	.20	1	1.50
69	.25	4	1.75
10	.30	1	2.50
		1	4.00
Total.....		468	\$143.37

Surely First Church can do better! Think of it! An average contribution of 30 cents per person each week! An average contribution of \$15.60 for the year!

HOW MUCH DOES GOD EXPECT FROM YOU?

Let each of us face this question honestly and answer it in the spirit of prayer. "Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him. * * * Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given to thee." "And Jesus sat * * * and beheld how the people cast money into the treasury."



A New Picture Service Worth Knowing About

The new Spencer Film Slide service is prepared under the personal direction of Rev. Samuel D. Price of the World's Sunday School Association.

It fits in with the International Uniform Lesson Schedule Sunday by Sunday month by month.

The pictures are arranged in proper order on strips of safe inexpensive film slides. Each film is accompanied by a descriptive manual.

The Spencer Film Slide Projector throws brilliant clear pictures on any screen or wall. With a Trans Lux Daylight Screen it can be used without darkening the room.

Send for complete information about the helpful way this projector and service will make your work more effective.

SPENCER LENS COMPANY

442 Niagara St. Buffalo, N. Y.

Without obligation, please tell me more about your film slide service and projector.

Name

Street

City

Financial Problems of Churches, Colleges and Hospitals

Can be solved - Let us prove it

The services of our skilled Christian Staff are available - Submit your problems to us

THE HEWITT COMPANY
Tribune Tower • Chicago

SIGNS and SHOW-CARDS PAINTING MADE EASY

You, too, can paint attractive signs and show-cards with the aid of Letter Patterns. Simply trace around the letter pattern and fill in. You will be astonished how quickly you can paint a sign by this method. These patterns are cut from durable oiled stencil board with smooth edges, which allow for rapid outlining. Each alphabet contains all the letters and the character &. Send stamp for free samples or better still order a few sets.

ABC NO. 1	ABC NO. 4	ABC NO. 8	ABC NO. 13	ABC NO. 18
abc NO. 2	abc NO. 7	123 NO. 9	abc NO. 14	abc NO. 19
123 NO. 3	123 NO. 6	ABC NO. 5	123 NO. 12	123 NO. 20

Price Each Alphabet, 1 1/2 in. 50c, 2 in. 60c, 3 in. 75c, 4 in. 95c, 6 in. \$1.50. Nos. 7, 14 and 19 Lower Case made only as follows: 1 in. 50c, 1 1/2 in. 60c, 2 in. 60c, 3 in. 75c.

Price of Set of 10 Numerals, 1 1/2 in. 25c, 2 in. 30c, 3 in. 35c, 4 in. 45c, 6 in. 70c. Order by Number and give size. All orders from this advertisement receive prompt attention and will be sent by parcel post.

JOHN F. RAHN
2120 No. Neva Ave., Chicago, Ill.

Vital News Notes

Real Getting Together

All the churches, Protestant and Catholic, in Wellesley, Mass., have selected representatives to form a committee. There is as yet no definite program. The representatives meet informally once a month and serve for a year. One result of the meetings of the committee has been a well attended mass meeting when the citizens discussed problems of parental responsibility.

A United Men's Club

The first step toward a United Men's Club has been taken by First Congregational Church and All Soul's Universalist Church of Riverside, California. This came as a result of a meeting in which the Universalist Church men were entertained by the Congregationalists. A committee representing both churches are now formulating a plan for the United Club which will endeavor to carry out Christian ideals in their community.

Rabbi Wise

Rabbi Stephen S. Wise of New York has been a storm center recently on account of his affirmations about Jesus, that he lived and was not a myth, and because of his praise of Jesus as a great teacher. Such an attack upon him by Orthodox Rabbis was made that Rabbi Wise thought it best to resign as chairman of the United Palestine appeal which is a movement to raise \$5,000,000 to rebuild the Jewish homeland. His resignation was not accepted and his friends have openly showed their confidence in him.

Hospitality Supervisor

The educational committee of the Central Christian Church, Wichita, Kan., has created a new position, hospitality supervisor. The duties will be to greet people at the door during the Sunday School hour, take charge of the ushers who take new pupils and visitors to the proper classes, and show visitors through the building. The educational committee also decided to allow each teacher

four Sundays a year to observe the work done in other schools. A schedule will be arranged so that the absence of the teachers will not cripple the work of the school.

Masonic Charter Forfeited

According to the Christian Science Monitor a certain Masonic lodge member in Cincinnati was convicted of violating the prohibition law and sentenced to Atlanta penitentiary by federal authorities. His lodge suspended him for two months but the grand lodge of the state did not think this sufficient punishment and so declared forfeited the charter of the lodge because they had not adequately punished

A Parish Paper You Can Afford to Use

(This is the experience of a Minister who had never before attempted the publication of a Parish Paper.)

TRINITY ENGLISH LUTHERAN CHURCH

Rev. Nels K. Feddersen,
B.D., Pastor
Marshfield, Wisconsin
November 28, 1925

The Quality Press,
Pana, Illinois.

Gentlemen:

Permit me to thank you for the promptness with which you got my first issue to me. Everyone in town is "literally in love with it." It is neat, it is beautifully simple and yet artistic.

My first copy (meaning copy I sent in) was a mess, especially because of changes it was necessary to make by wire, but the paper is entirely free from errors of any kind and for that I am very thankful.

Need I say that I was skeptical about this Parish Paper Plan—as I suppose all ministers naturally are—but nothing could be easier than getting the copy ready, and, as for the cost, I sold enough advertisements in two hours to pay for the paper for eight months. I took the ads on a monthly basis with a good reduction if they took the space for a lengthy period. Only two of my ads are from my members and none of them are "charity."

We are happy about our first issue and our December copy will be mailed to you in a short time.

Yours for publicity,

N. K. Feddersen.

(This letter came to us unsolicited and we immediately wrote Rev. Mr. Feddersen for permission to use it in some of our advertising. It explains so many points that are of vital interest to Ministers who have never published a Parish Paper and hesitate about starting. Following is the reply we received.)

TRINITY ENGLISH LUTHERAN CHURCH

Rev. Nels K. Feddersen,
B.D., Pastor
Marshfield, Wisconsin
December 8, 1925

The Quality Press,
Pana, Illinois.

Gentlemen:

You are certainly welcome to use my letter for advertising purposes if you feel it might accomplish some good.

I cannot refrain from smiling as I read the words "timid ministers," of course, referring to the publication of Parish Papers, and the reason I smile is because that describes "yours truly" to a letter. Timid was right—I'm all for it now, though.

Wishing you success,

N. K. Feddersen.

**A PARISH
PAPER
YOU CAN
AFFORD
TO
USE**

*Dependable Service
to Meet Your Needs*

It Costs Nothing to Investigate

*—Others are finding our Parish Paper Plan of
real assistance—it might help you*

Some may say "It can't be done," but when so many are disproving this statement and knocking the "t" out of "can't," publishing their paper and profiting thereby, surely it is time for you to investigate.

You'll find a handy coupon just below the signature. Send it in or, if more convenient, just send a postal card. Write for complete information and decide for yourself.

The Parish Paper Press

Formerly The Quality Press

Pana, Illinois

THE PARISH PAPER PRESS, Drawer D, Pana, Illinois

☐ Please send samples, prices and descriptive booklet of your Parish Paper Plan.

☐ I am now publishing a Parish Paper. ☐ I have published a Parish Paper. ☐ I expect to publish a Parish Paper.

Name

Church

City State

Feb.—C. M.

Dependable Service to Meet Your Needs

Attention: Ministers and Sunday School Teachers!

"The Bible of the Expositor and The Evangelist"

40 Volumes

A volume every six weeks for the next five years, beginning with Matthew, January 1st. It will cover the entire Bible in expository work of morning sermons, and soul-winning sermons at night, exactly what young ministers and Sunday School teachers need. These volumes will cover the Whole Bible Sunday School Series of the World's Christian Fundamentals Association, and beginning with April 1st, will also cover the International Uniform Series.

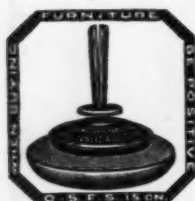
The volumes will sell at the remarkably LOW PRICE of \$1.00 a volume for cloth binding, and 50c a volume for paper binding.

Order at once from

UNION GOSPEL PRESS

Box 680

Cleveland, Ohio



Beautiful Furniture
PROTECT FLOORS
and Floor Coverings by
attaching Glass Onward
Sliding Furniture Shoe
to your furniture. If
your dealer will not sup-
ply you, write us.

ONWARD MFG CO.
Menasha, Wis.
Kitchener, Ont.

Right Prices on Church Furniture

Communion tables quartered and polished \$30.00. Fonts with detachable vessels \$35.00. Kindergarten chairs and tables at prices that saves your church money. Before you buy let's get acquainted.

REDINGTON'S

Scranton, Pa.

their member. The lodge cannot petition for reinstatement until the meeting of the state body in 1926.

Big Brother Movement

Twenty-one years ago Colonel Ernest E. Coulter founded the "Big Brother" movement. It has shown its worth in that time. "It costs," says Colonel Coulter, "only \$11.61 a year to keep a boy out of a reformatory and save him for the state, while it costs on an average \$461 a year to keep a boy in a reformatory."

Parents Pro Tem

The Presbyterian Board of Christian Education maintains 50 state university pastors to administer to the spiritual welfare of young people away at college. The Board has recently released a stereopticon lecture entitled "Parents Pro Tem." It shows what this branch of educational work is doing.

A Christmas Gift

A certain woman was in the habit of sending \$25 every year to a children's home for the purpose of buying Christmas presents for the kiddies. This past Christmas she sent \$500 to the trustees with the request that they spend the interest every year in buying gifts to make Christmas Day joyful for the children.

Population of the U. S.

According to the Treasury Department estimate recently made public the population of the United States on Sept. 1, 1925, was 114,340,000, an increase of 1,418,000 during the past year.

Women Preachers

The sixth annual assembly of the International Association of Women Preachers convened recently. The

group included women preachers from the Baptists, Congregationalists, Disciples of Christ, Friends, several kinds of Methodists and other denominations.

Progress

At the cost of two million dollars his majesty Trib'bana Bir Bikram, the young Maharaja of Nepal, and the only independent Indian ruler, has bought fifty-three thousand slaves from their fifteen thousand owners and put an end to slavery in his kingdom. Young Trib'bana Bir Bikram is one of the most progressive men in the whole of Asia. At his own expense he sent fifty of his noblemen to study in Japan. Every one of the three independent kings left on the mother of continents, the Maharaja of Nepal, the King of Siam, and the King of Afghanistan, is a liberal-minded man.—Christian Work.

Ex-Prisoners

Of the 655 men and women paroled to the Prison Association of New York in 1924 only ninety-two failed to make good. In the same period the Association gave relief to 332 families and placed 423 ex-prisoners in employment.

The Radio Again

Another conquest for the radio. A certain captain of a ship says that instead of going ashore at every port and spending \$5 in various unnecessary ways as he used to do, he now remains in his cabin and listens to the radio programs.

Men's Bible Class Convention

An Eastern States Men's Bible Class convention was held at New Britain, Conn., with 130 delegates present from 50 classes having a total membership of 25,000.

Skyscraper in Palestine

The first skyscraper in Palestine is being erected by an American Jew. It will be ten stories high, the highest building in Palestine.

Schools in Africa

An African conference was held recently at Kennedy School of Missions at Hartford, Conn. The problem of teaching African children African folk lore, agriculture, history, sanitation, etc., was discussed. It was emphasized that the missionary must not make "pale copies of Western peoples" out of the Africans. The Carnegie Foundation has given \$37,500 to the Jeanes Fund which will supervise small schools in Africa. An educational director has already gone out under this fund. In addition several agencies are sending James L. Sibley who has studied the educational problem of negroes in Alabama to Liberia to study educational conditions there.

Eight Million Baptists in U. S.

According to statistics published there are now over eight million Baptists in the United States. In Canada there are 140,025 which makes a grand total of 8,165,373.

Co-operation

The Episcopal and Presbyterian Churches in the Clason Point section of Brooklyn appointed twenty teams of two men each, one from each church, to canvass the community in the interests of a series of evangelistic meetings. Many interesting calls were made.

For the Easter Season

Exercises and Recitations for the Easter Festival. C. Hoyler. Price per package \$0.60.

Above package contains many Recitations for one or more children with enough copies in loose sheets for every one who takes part.

Try our No. 5 Lenten Daily Offering Slot Envelope made of heavy white paper. The design is printed in purple on a background of delicate green. It will serve as a constant reminder that beginning with Ash Wednesday each day until Easter an opportunity is given to contribute to the Easter Fund.

Price per 100, postpaid.....\$ 1.25

Price 1000 10.00

No. 1. Individual Easter Offering Envelope. Cross and Easter Lily Spray Design in Purple Ink.

Per 100, postpaid.....\$0.50

Per 500, postpaid..... 2.00

Per 1000, postpaid..... 4.00

EASTER COMMUNION ANNOUNCEMENT CARD (Form 75)

Price per 100, postpaid.....\$0.75

Same in Post Card Form (Form 80)

Price per 100, postpaid.....\$1.00

Central Publishing House

2969-2975 W. 25th St. Cleveland, Ohio

Too Many Languages

The Africans talk 800 languages and dialects. There are about twenty books published in each of only three or four of them. An International Bureau of African Language and Culture is proposed to meet the problem this presents. Mission boards of America, Europe, and Africa will co-operate with learned societies from all over the world in studying African languages and in publishing educational literature in them. This Bureau will act as a clearing house for those engaged in studying the languages and putting them into written form. They are planning to prepare first an agricultural primer and a book of health founded on conditions existing in Africa. They will be written in a basic tongue and then translated into as many languages and dialects as necessary.

Lord's Day Alliance

The 37th anniversary of the Lord's Day Alliance was celebrated in New York City with an attendance of about 250 men. The Alliance was thanked by Postmaster Albert Firman of Brooklyn for its part in securing for the 350,000 postal employees a cessation of postal work on Sunday. Where it is necessary now for employees to work on Sunday, a rest day during the week is given them. The Alliance also helped in securing the closing of the Post Office on Christmas Day.

Hymns for the Blind

A small hymn book containing the words of about 54 well known hymns in revised Braille has been prepared by the Society for Providing Evangelical Religious Literature for the Blind. The price, 50 cents, has been kept low so that more people may purchase it. It can be secured from Rev. Lewis B. Chamberlain, 210 Bible House, New York City.

Scout Leaders Study

Columbia University recognizes the great value of Scout work in character building among younger boys. They are giving a home study course in scout-mastership. Over 600 Scout leaders are enrolled.

A Chinese Typewriter

The Chinese alphabet contains 40,000 characters. A certain missionary wanted to invent a Chinese typewriter. He had a big job before him. He finally condensed the characters to 4,000 and succeeded in inventing the typewriter. It would be interesting to see one.

A Church for the Deaf

The United Church of Canada has just laid the cornerstone for a church for the deaf at Toronto, Canada. It will serve about 2,000 people in Toronto and the province. The services will be given in the sign language.

De Bow Accepts Call to Cleveland

Rev. Charles Louis De Bow of Oklahoma City has accepted a call to the First Methodist Church of Cleveland, Ohio, to take the place of Rev. Sheridan B. Salmon who was appointed district superintendent for Cleveland.

An Instant Success

Hymns of the Christian Life

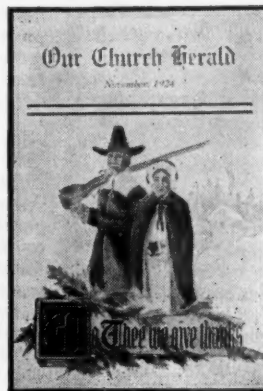
Edited by Milton S. Littlefield, D.D.

Published Feb. 1st 1925. 25th thousand in press. Per 100, price \$135.00

Examination copy on request

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1855 7 W. 45th St., New York 1925

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Of course the principal reasons for publishing a parish paper are to advertise the church, increase the attendance, act as assistant pastor, increase church prestige and to keep community people and non-resident members informed, but at the same time, if you follow our plan, all publishing expenses will be met and there will be a balance for the church or pastor.

Read What Others are Doing

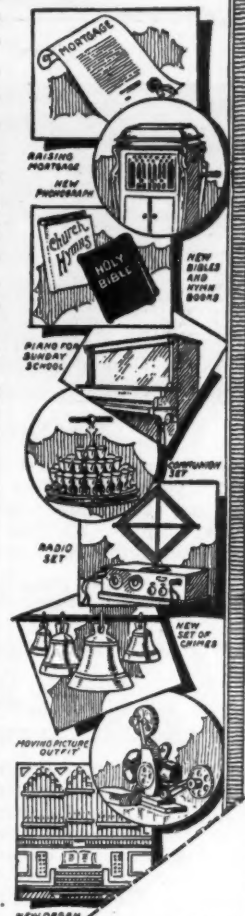
"A parish paper is a profitable venture in a financial way as well as all others. Cleared \$37.26 on last issue."—Rev. F. O. Hathaway, Stockton, N. J.

"It is a pleasure to recommend your service. Cleared \$16.80 on my last issue."—Rev. S. W. Mattson, Carney, Mich.

"Last year my profits amounted to more than \$300.00."—Rev. C. B. Doty, Gilboa, Ohio.

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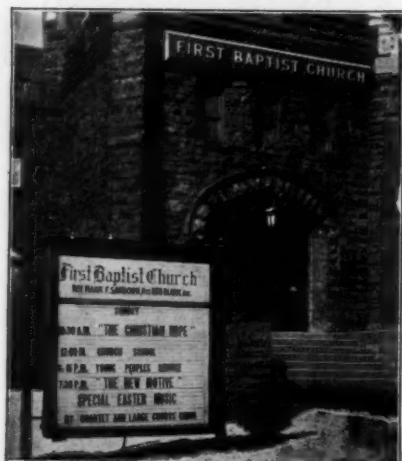
National Religious Press, Grand Rapids, Mich.

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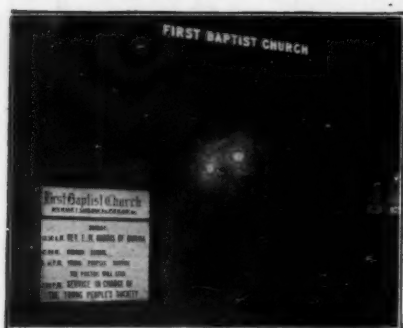
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City _____

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Views of Style 7072



(Day View)



(Night View)

This photo was taken at night (Detroit, Michigan) with no other illumination than the inside light of an Ashtabula Bulletin, eliminating any doubt as to the legibility of our product.

Write for Catalog giving name of church and mention Church Management.

The Ashtabula Sign Company
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THE HOME OF GOOD BULLETINS

To Plan a Conference

The Federal Council of Churches has appointed a special committee that will plan a conference between delegates from the Greek Orthodox churches of foreign lands and the American churches. Bishop Charles H. Brent is to head the committee. It is hoped the meeting can be held in some Greek Orthodox land.

The Warrack Lectures

Dr. Henry Sloane Coffin of the Madison Avenue Presbyterian Church, New York City, has been selected to deliver the "Warrack Lectures on Preaching." This is the first time that the college of the United Free Church in Edinburgh, Glasgow, and Aberdeen have

thus honored a minister outside of Scotland. These lectures are so important in Great Britain that they may be compared to the Beecher Lectures at Yale.

In the Fields of Boaz

A beautiful Christmas tree was set up by the Y. M. C. A. in the field of Boaz where Ruth gleaned and where the shepherds "watched their flocks by night" on that evening so long ago. It was a tree for all denominations and was provided by donations from Americans.

Christmas Mail

In the ten days preceding Christmas the Post Office Department handled 1,000,000,000 post cards and Christmas packages. This is an increase of 20% over any previous year.

International Night

Students from foreign countries attending the University of Chicago were guests of the Woodlawn Avenue Baptist Church, Chicago, on International Night.

Princeton University undergraduates at a recent poll are said to have voted eight to one in favor of the United States entering the World Court.

A Weeks' Wages to Missions

The pastor of a church in New York received by mail a check for a week's wages from a Swedish servant girl just before the annual missionary offering was to be taken. A note enclosed said she thought she ought to give that much but she was afraid if she waited until Sunday she would be tempted to give less. On the following Sunday just before the missionary offering was received the pastor read this letter. It struck home and the offering was double the usual amount.

Lutheran School for Deaf

The Lutheran Church maintains a School for the Deaf at Detroit, Michigan. It is said to be the only Protestant school for deaf children in America. They also support 17 missionaries who preach in the sign language in over 100 cities and publish a magazine, "The Deaf Lutheran."

Hold Attendance Records

Some of the scholars of the Sunday School of Riverside Presbyterian Church of Jacksonville, Fla., have unusually good attendance records. Two pupils have not missed a Sunday in eleven years; one in ten years; two in eight years; two in seven years; and one in five years.

Japanese Braille Bible

The translation of the Old Testament into Japanese Braille is completed. It was undertaken at the earnest request of blind Japanese by the American Bible Society. This completes for the blind Japanese people the whole Bible in Braille. A Christian Japanese merchant at Osaka furnished a great deal of the money necessary and practically all of the labor. It takes 34 volumes to contain the Old Testament translation. Arabic is the only other Oriental language which has the whole Braille Bible.

Good News

Many people have been waiting for such an announcement as this. An organization known as the Religious Mo-

tion Picture Foundation, Inc., has been created by the Harmon foundation working with the Federal Council and the Hays organization, the motion picture producers and distributors of America. It will produce and distribute religious pictures for use in the churches.

A Sorry Fact

According to The Baptist, W. B. La Force, M. D., writing from Tsing Hua college, Peking, states as a fact that the number of Chinese students in American universities who give up their faith in Christ is greater than of those who accept Christ. He cites as reasons given by the students themselves that Christianity in the United States suffers in comparison with that which they have observed in China, that commercialized vice of many kinds forces itself upon them, that Chinese Christian students are not made to feel at home in the churches, and that comparatively little effort is made by American Christians to promote Christian faith and life amongst these students.

Atheism Association

The American Association for the Advancement of Atheism which was recently refused a charter has finally succeeded in becoming incorporated in New York City. The purpose of the association seems to be purely destructive. It will publish and distribute literature and broadcast propaganda against the church and ministry in order to "contribute to the building of a better civilization by operating as a wrecking company leaving to others the designing and establishing of the new order." We have heard of causes being strengthened by opposition.

Hebrew-Christian Alliance

Delegates from Poland, Germany, Russia, Norway, Sweden, Austria, Bulgaria, Switzerland, Australia, Great Britain and the United States have organized the first Hebrew-Christian Alliance at a meeting in London. One aim of the organization will be to encourage the 250,000 Jewish Christians in the world to stand out openly for Christ.

Church to Use Vaudeville Artists

A new departure has been inaugurated by Rev. Oliver Horsman, of Erie, Pa. Vaudeville acts of a musical nature will be used in the Sunday evening services. A violinist and a group of vocalists and instrumentalists were used in the first service. The artists will be obtained from an Erie theater. The pastor says "in the past the church has held an attitude of aloofness and condemnation with regard to the stage. I thought a little experiment of co-operation between church and theater might not prove amiss. I hope the congregation of this church will receive the actors and actresses as human beings like the rest of us."

It would have been hard to forgive you if you had failed to send me CHURCH MANAGEMENT, the best paper of its kind published. Consider me a subscriber until I die.—John Robert Gee, Syracuse, N. Y.

Declaration of Motives

The Methodist churches in Buhl and Chisholm, Minnesota, repeat each Sunday morning the following declaration of motives which is printed in their order of worship:

"We believe that the World must be brought under the sway of the Son of Man. To this end, we dedicate Ourselves and Our Church to that Religion which is Service to Humanity; to the ideals of Truth and Freedom of speech as exemplified by Jesus of Nazareth; to Hospitality to all Men and Women of the Community without regard to sect, class, nation or race; and to the Usage without fear or favor of that Spirit of Communal Love, which shall some day bring in upon the Earth, the ideal Society—the Kingdom of God."

High School Pupils Go to Church

Plainville, Kansas, high school pupils attend church services. Here is the reason. The superintendent of schools and the school board are earnest Christian men who are interested in the religious development of their pupils as well as in their education. They have worked out the following plan in co-operation with the churches. The high school student is given credit for church attendance. Each one who hears 40 sermons wins his "letter." Special awards are given to those who hear more, and the one who has heard the most at the end of the year receives an extra special award. The pupils are given record cards by the minister after each service. The card is filled out and returned to the school where the records are kept. Everyone, including the students, are enthusiastic over the plan.

Boy Defines "A Christian"

What a 10-year old country boy thinks a Christian is, one may learn from the following composition handed in to an Oregon missionary of the American Sunday School Union:

"A Christian is one that believes in God and His Son and tries to do what he thinks is right. They help other people and try to have them be Christians.

"A Christian loves his enemies and does not hold a grudge against them. He does not stop for what other people think of his belief, he keeps right on doing what is right and tries to have others do the same.

"A Christian boy or girl helps their parents and studies good in school. On the playground they don't get angry and cheat and fight over games.

"There is no one fallen so low in life but what a Christian will help them back to the right kind of life.

"A Christian won't run off fishing instead of going to Sunday school and church. He won't put on the appearance of being better than he is. He won't use bad language and do all kinds of bad things during the week and go to church on Sunday and ask the Lord to forgive him and then do the same things right over again.

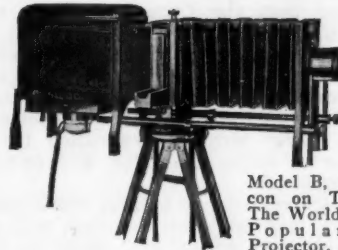
"I think you will find a Christian will work just as hard for God in the finish as at the beginning."—The Continent.

The ill-timed truth we might have kept—

Who knows how sharp it pierced and stung?

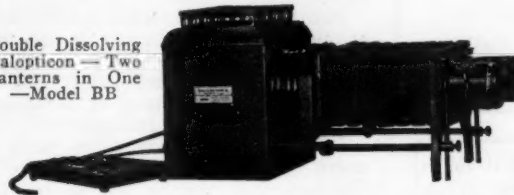
The word we had not sense to say—
Who knows how grandly it had rung?
—Edward R. Sill.

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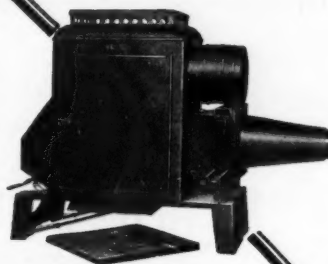
There are, of course, thousands of churches in all parts of the world that have been using stereopticons for years. To the other thousands, whose meetings have never felt the inspirational influence that is gained by the regular use of a projection lantern, we would call your attention to a few advantages to be gained by the consistent use of a good projector.

1. Pictures always interest and there is an almost inexhaustible supply of illustrative material for religious work.
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The Christian's "Daily Dozen"

A daily acknowledgment that the hardest person I shall have dealings with is myself.

Stretch the faith beyond the tests of yesterday and at the same time willingly accept a larger share of responsibility for the work of the kingdom of God.

Stand upon tiptoe with expectancy that some opportunity will confront you and that the Christlike spirit in you will respond.

Walk with head up as a reminder that the dinge and daily grind of this world are not all there is to life, especially to the life of the Christian.

Fewer muscles are called into play for a smile than for a frown; conserve.

Quiet and prayerful meditation at the beginning of the day will stimulate heart action and cause the soul to be inspired.

Balance conduct with conviction inasmuch as a discrepancy in one means decline in the other.

Wear church membership, not as a cloak, but as an armor of defense and a weapon of faith and service.

Lift yourself above the petty and mean things to be bigger than the most discouraging circumstances in which you may find yourself.

Place the hands in position to conform with the Master's "It is more blessed."

Keep the feet unfettered for the whole day's journey for sure-footing it along a straight path, consistently avoiding entangling alliances and the marshy lands of temptation.

You cannot mark time with the Christ; his only command is a forward march, and a spiritual flabbiness cannot keep pace with his divine stride.

This daily dozen is frequently set to music; any of the great hymns of the church will adapt themselves readily. "Just for today" has proved its appropriateness.—Paul Morrison, in the Christian Advocate (New York).

The Dirty Dozen

"I heard—"
"They say—"
"Everybody says—"
"Have you heard—?"
"Did you hear—?"
"Isn't it awful—?"
"People say—"
"Did you ever—?"
"Somebody said—"
"Would you think—?"
"Don't say I told you—"
"Oh, I think it is perfectly terrible!"
—The Lookout.

A thankful heart is not only the greatest virtue but the parent of all other virtues.—Cicero.

I Am the Truth By E. C. Baird

I am the Truth!
I move in a straight line.
I make no concessions.
The ignorant do not know me.
The prejudiced can not see me.
The intolerant disown me.
The false often imitate me.
The erratic misinterpret me.
The unbelieving deny me.
The wicked despise me.
I am everybody's good friend and brother.

To those who try to bend me, I am hard as tempered steel.

To those who, with a pure heart, seek me, I am as gentle as a mother's caress.

Once only have I been perfectly embodied in a Life—just once also in a Book.

To know me is to enjoy the highest freedom.

To reject me is to invite the most tragic doom.

I am the Truth.—Christian Standard.

Morality

Morality is not a matter of ideas; it is more a matter of feeling of the heart and of sentiment. The good of any nation is only true good in so far as it is harmonious with the good of all the nations.—Z. A. Simitch, Jugoslavia.

The most agreeable people in company are those who are perfectly agreeable at home. Home is the university of life.

A Friend or Two

There's all of pleasure and all of peace in a friend or two;
And all your troubles may find release with a friend or two;
It's the grip of the clasping hand On native soil, or alien land
But the world is made, do you understand, of a friend or two.

A song to sing and a crust to share with a friend or two;
A smile to give and a grief to bear with a friend or two;
A road to walk and a goal to win, An inglenook to find comfort in.
The gladdest hours we know begin with a friend or two. —Unknown.

The trouble with a great many parents is that in some way they have not had the insight to stand up with their heads bowed in sympathetic silence while a boy or girl endeavors to do something no one else has ever done.—President Burton.

It was something deeper than chance that led a thoughtful churchman to say: "Religion must catch up with industry."

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Church Management
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The Multigraph always *saves* money for the many churches using it—and *earns* money for almost all of them—but that is not its greatest service. *For example, read this:*

"One Wednesday night in March, we had 166 at prayer meeting, the result of printing a card on the Multigraph calling for 150 to be present, which they exceeded. This was the largest attended prayer meeting in this church for several years and the largest attended prayer meeting in this city of 20,000 people."

The quotation is from a letter by the Rev. Albert B. Hotchkiss, Minister of North Street Congregational Church, Middletown, N. Y., and below you will see some of the many things he prints with his Multigraph.

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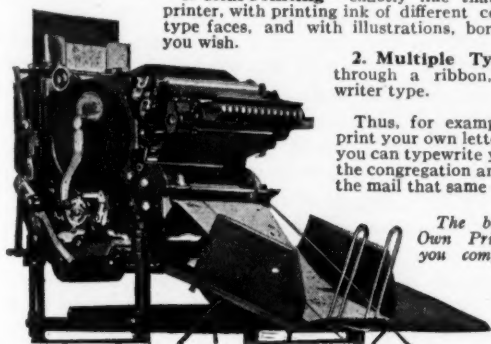
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City _____ State _____

Name _____ (Title) _____
Street & Number
or Church _____
City _____ State _____

Your Own Name Here

Address _____

Faith

(Continued from Page 254)

tiny of this nation restores a right proportion into public affairs, the Canadian people will look in vain for their Promised Land. So long as we go on accepting the view of public affairs as being concerned chiefly with bellies and moneybags, so long shall we be shut out of even the forecourt of the City of God.

IV

It would be a fascinating exercise to bring this chapter up to date, adding to it the Francises, the Raymond Lulls, the George Foxes, the William Careys, who defied the comfortable logic of secularity, burned their boats and made the grand acceptance of faith; men, in high life and lowly, who have accounted the reproach of Christ greater riches than the treasures of Egypt, the dispatch riders who faced the firing squad rather than betray their dispatches; the business man who forfeits a gain rather than repudiate a conviction; the man who suffers contumely and persecution for conscience's sake; the men who have set before them an ideal, an end that they have not seen and for its sake have foregone the prizes they could see and might have won: the man who lives for the imponderable things, the unmarketable goods of life,—Duty and Love, Purity and Beauty, the Holy Grail and the Crock of Gold and the Beloved Community, and who have achieved that divine disinterestedness which is the Kingdom and the Power and the Glory of God. Nay, but it might be the very saving of our souls if we spent a meditative Sunday afternoon in thinking of the men of whom we have read or whom we have known who have earned a title to a place in this gallery of God's Don Quixotes; for things are not well with us if we have not in us still a strain however faint of that divine recklessness, if we have grown wholly incapable of doing a mad thing for the love of God. You can, if you choose, give yourself airs and talk with an affectation of good-natured contempt of the missionary, the dreamer, the idealist, those wild improvident children chasing the rainbow; but you had dreams once, and where are they now? And what will you answer when God asks you what became of them? And who will look foolish, think you, in that day when you discover that God is not interested in your business success or your public distinctions or any other of the meretricious and tarnishable prizes of worldliness, and that he judges you by what you did with the best things that he ever gave you—the bright generous dreams of your youth?

Oh, you will say, all that sort of thing goes up in smoke as we gain

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experience of the world: it is a hard grim world that will stand no soft nonsense, which makes no room for dreams and costly inflexible convictions; and experience brings us all down from the clouds. But that is not what experience should do for us, if we understood it aright. The dreams of youth are high, and youth is in a hurry; and experience comes to us to cure us of the hurry without despoiling us of the dream. In youth, faith mounts up with wings like the eagle; but because the wings have been over-ambitious, we think that the faith is false,—and that is the crisis of life, the moment of our first disillusionment. We come to earth with a shock and some of us throw overboard the dreams—God help us! But a few keep the dream and if they cannot fly for it, they

will run for it; and if they cannot run for it, they will walk for it. And that is the perfection of faith—when after all the disillusionments and reverses, the checks and the contrary winds, and the day far spent, it still sees afar off the Crock of Gold, and strides on steadily, breast and back as either should be, unencumbered with needless baggage, and with a singing in its heart, "The best is yet to be"; and be very sure that the most secret places of the Most High are kept for such as these, who lived only for the dreams that God gave them. Would that God might rekindle in you and me the vanished dreams that once flooded our life with glory and singing, and give us to

"recapture

Its first fine careless rapture,"
that our souls may live again!



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Windows for Sermons

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Altitude

Is. 40:9—Almighty God is not content to have his children remain on any low level. About a year ago two young Englishmen were in this country and reported that they were soon to go to India to make another attempt to reach the top of Everest. That highest mountain peak in the world, rising more than 29,500 feet, has thus far defied humanity and the snow capped pinnacle, above the clouds, seems to laugh and say you cannot come up! You are foiled at last, O, ye proud humans! And when these young fellows told us that they were to spend a whole year and a vast sum of money in a new effort, one of our practical men said, "Why do you do it? What good would it do if you did reach the top?" To which the Briton replied, Well, it is there!

Yes, it is there an eternal challenge and heroic men in other days have accepted the defiance and suffered and perished, and these two young men are now lying cold and stark more than 27,000 feet up on that mountain side; but other eager climbers will keep on trying till the proudest peak of the planet has come beneath our feet. "It is there!"

When Jesus came and lived and loved he became the ideal. A moral and spiritual Everest. You can ignore him if you will, but deep in our hearts is the call to climb and you will exceedingly regret an effortless life.

God's Presence

Hab. 2:20—If we would cease from our philosophies and theological argumentation and herald the living God, how greatly would we increase the power of our ministries. The problem of our young people would be solved if every parent and every worker would make God real, as a friend, as a Holy God, as the Lord of the whole earth. Let every child be brought up saying, "Thou God seest me."

That youth of nineteen in Chicago who took the life of a little lad for the joy of a new sensation has denied his belief in a God or an eternity. There are many like him in America and this lack of faith is the most fearful menace to our institutions.

A recent cartoon represents a home surrounded by a circular track. Around and around go high powered automobiles and as they go the occupants shoot arrows into the home. One car is jazz, another dancing, another movies, another golf, etc., many enemies to the home, and underneath is written, "Custer's Last Stand."

Is the American home imperiled? There are many foes with quivers full of arrows; but if parents and Sunday school workers and preachers will unite in making Almighty God real to the rising generation, the enemies shall not prevail. Let this nation say with Cromwell, "Lord God arise and let thine enemies be scattered."

Spiritual Success

Is. 55:2—We look for success in all home and foreign endeavor because the God of the Book has promised it. A little while ago the Methodists had a great Conference in Springfield, Mass.

One of the many duties was to elect a number of new Bishops. One of the men who was about to be elected had been a missionary in Asia and the office appealed to him mightily. But he refused to be appointed. Speaking of it afterward he said, "I went alone with God in this matter. Such an offer was not to be lightly put aside. I told Him all about it and he replied to me just as definitely as any brother man could have replied and said, 'If you renounce this office, I will walk with you in Asia.' And I said, 'If you will walk with me in Asia, I would rather do that than anything on earth.' So now I am going back expecting God to keep his word."

I do not wonder that Methodists wanted that man for a Bishop. But I do wonder that so many Christian people in the world have forgotten, "Lo I am with you always."

Your Part

I Tim. 1:2—A million tiny coral insects in the bottom of the Pacific draw the mineral substance from the mighty tide and begin to make deposits on the ocean bed. Perhaps among them there are some pessimists who say, "What fools you fellows are to work at that. You do not realize that above you is one hundred and fifty feet of sweeping tide. You can never reach the surface. The sun of heaven will never shine upon your work." If they have such hopeless cases, the others heed them not but go on with their task. They do their part and that generation of insects dies and another goes on. They perish, and another comes to the endeavor and a thousand generations have lived and died on the job. Then one day a coral island comes peeping through the ocean blue and the sun of heaven rests upon it with loving approval. The pessimist was in error. The impossible has been accomplished because many humble workers heeded the call of their being and believed that their work would ultimately come into the light.

It has been just that way with the coming of God's kingdom. Those who laid its foundations were jeered at. What could they ever do! But they kept at it. Those who came next toiled on in humility in a mocking world. But in every age God's saints have gone on, and if in this day we are faithful, we are going to break through the covering tides of heathenism and materialism and the light of God will fall upon a peak of triumph. Let the Church of God never be dismayed. His "word does not return unto him void." The Kingdom comes!

To live, give.

* * *

Every storm leads to calm.

* * *

If you do not keep an account you do not know how little you give.

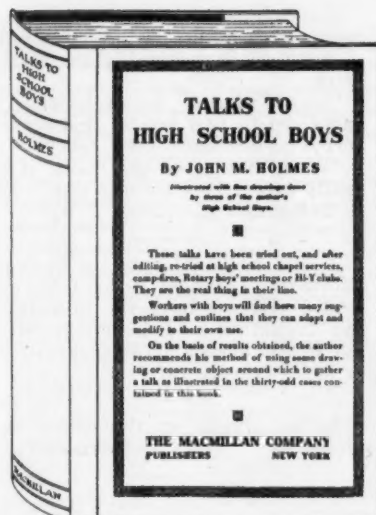
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Unless your money is on the altar, it is not likely that your heart is there.

* * *

Circumstances can alter proportions, but not the principle of proportionate giving.

TALKS TO HIGH SCHOOL BOYS—



From Review in October Issue Church Management

TALKS to High School Boys, by John M. Holmes, (162 pages, \$1.50.) This is one of the best books of talks to young people that I have ever seen. There are thirty-three talks in all, each from two to six pages in length. A cross section of the table of contents reveals such topics as "An Unbalanced Line," "The Bent Twig," "Courage," "The Manliness of the Christian Life," "Wireless," "Girls," "Amusements," "Men Wanted." Anyone who has to make speeches to groups of young people will appreciate the suggestiveness of this book. The illustrations are varied, virile, and valuable. Every talk is inspirational and challenging. The illustrations heading the chapters suggest objects that might be used in giving similar talks. The book is sane, wholesome, and constructive.—P. H. Y.

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Relaxation

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As the rector was leaving a temperance meeting, he encountered one of his flock considerably the worse for drink.

"Oh, William!" he exclaimed. "I'm surprised to find you in this state. I'm sorry! I'm sorry—very sorry!"

"Well," muttered the man, "if you're really sorry, I—I forgive you."—Weekly Telegraph (London).

Young bride (closing the book of etiquette): "Oh, dear, I don't know what to do! Here I have the minister coming to dinner and I simply can't find out if you should serve cocktails before or after grace.—Life.

Error caught by the editor of The Neighbor: "Men's Botherhood."

Professor—"Can any person in this class tell me what steel wool is?"

Pie Bate—"Sure. Steel wool is shearings from hydraulic rams."—Stanford Chapparral.

Mother: Yes, dear, your father and I first met at a dance.

Boy: Oh, that's why father's always telling me to keep away from dance halls.—Chicago Phoenix.

A New Yorker was over at Hoboken and was so much impressed with the promptness of the ladies in removing their hats after the show started that he remarked about it to the manager afterward.

"Did you notice the program?" asked the manager. "It reads: 'All ladies over forty years old will kindly keep their hats on.'"—The Lookout.

Confession and Reflection

A bright little girl, aged four, and her brother, aged six, were spending the night with their aunt. When bedtime came, the aunt asked them how they said their prayers. The little girl answered: "Sometimes I say them on muddy's knees and sometimes to the side of the bed." "And how about you, little boy?" asked the aunt. "Oh, I don't need to pray. I sleep with daddy."—Everybody's Magazine.

The Modern Home

Dr. A. G. Sinclair, pastor of the famous Old First Church of Bloomfield, N. J., is receiving congratulations on the success of the Mother's Day exercises in his Bible school. He described touchingly to the children a painting: A cottage interior, a child dangerously ill, the father and the doctor hovering near, the mother seated at a table, her head in her arms.

"What do you think the mother was doing?" asked the minister.

"Cross-word puzzles!" a small girl promptly answered.—New York Times.

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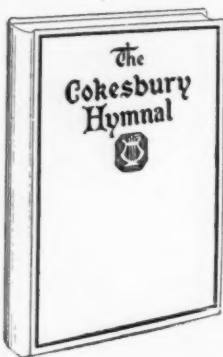
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